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August 1957
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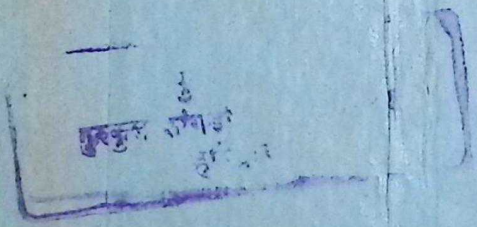
पुस्तकालय

विषय संख्या August 1957 to
पुस्तक संख्या December 1957
आगत पंजिका संख्या

पुस्तक पर किसी प्रकार का निशान लगाना वर्जित है। कृपया १५ दिन से अधिक समय तक पुस्तक अपने पास न रखें।



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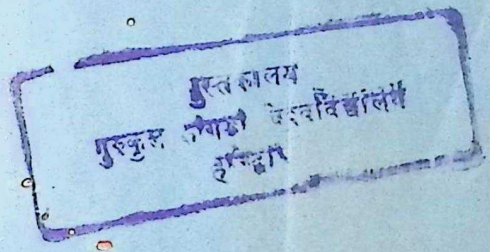

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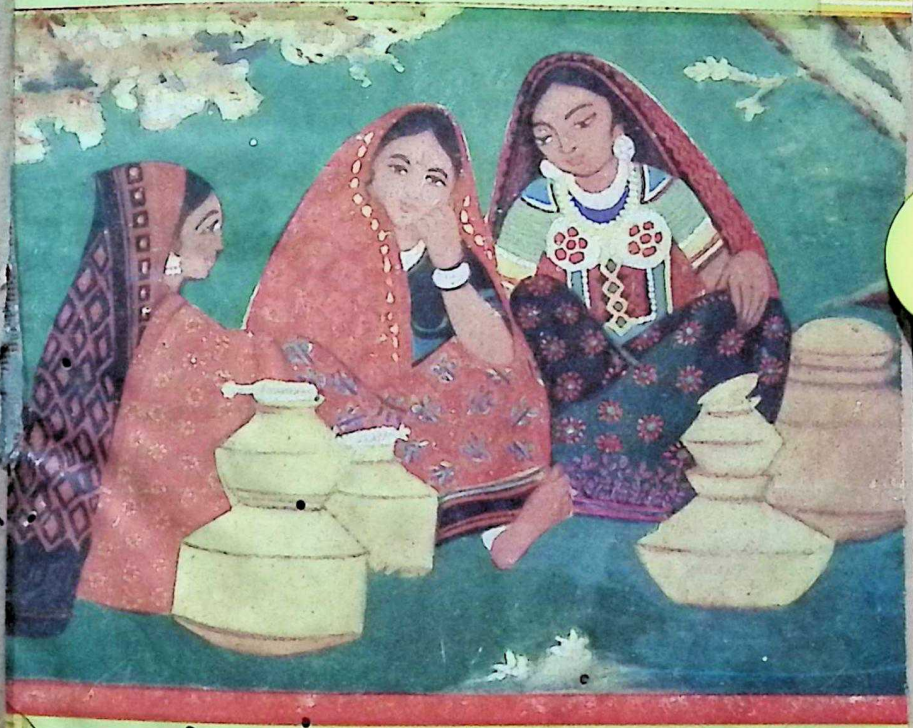
HAVAN'S JOURNAL

IV FORTNIGHTLY No. 2



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The bus came too late...

He looked up. Dark clouds were pressing low. A flash of lightning lit up the travellers standing under the tree. "Isn't this bus ever going to turn up?" he said half-aloud.

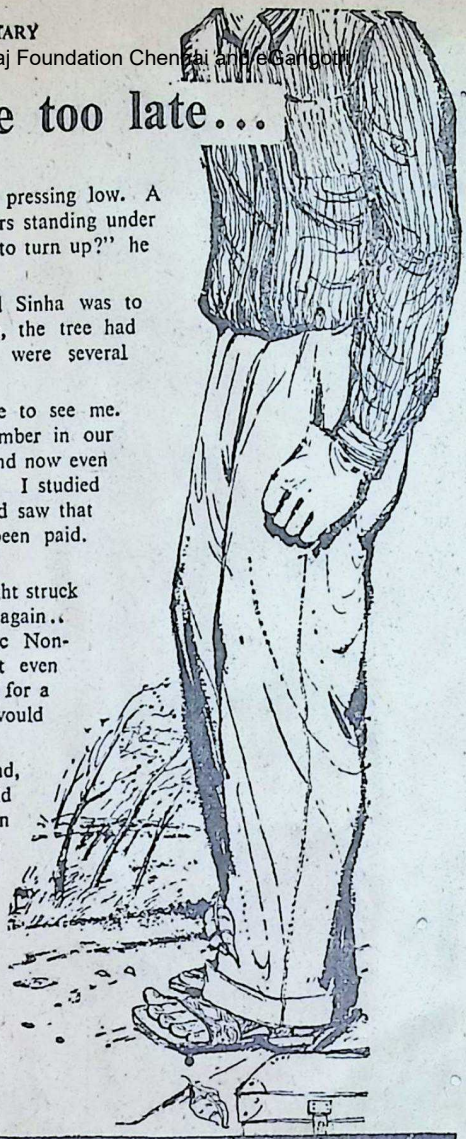
Those were the last words Gopal Sinha was to utter. When the bus *did* turn up, the tree had been struck by lightning. There were several casualties—one fatal.

Months later, Gopal's father came to see me. "Gopal was the only earning member in our family," he said disconsolately. "And now even his Insurance Policy is worthless." I studied the papers the old man held out and saw that the last two premiums had not been paid. The Policy must indeed have lapsed.

About to return the papers, a thought struck me. Feverishly I scanned the Policy again.. Yes, there it was—an Automatic Non-Forfeiture clause! It meant that even though premiums had not been paid for a certain period, the Policy would automatically be kept in force.

I presented the claim for payment and, sure enough, the money was paid to Gopal's needy family...As an insurance agent, one is in a position to assist and advise those in need. It is a duty and a privilege.

★ *To protect the sentiments of the persons involved, the names in this episode are fictitious. But the story is a true one.*



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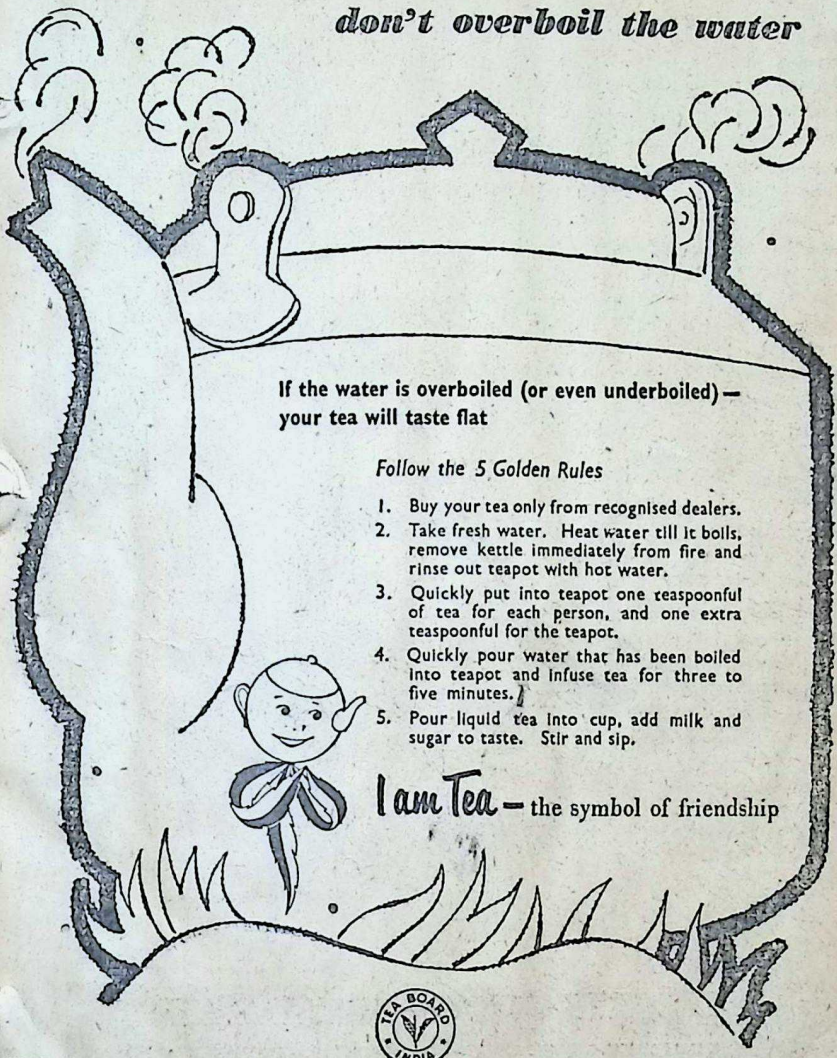
For a good cup of TEA

don't overboil the water



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2. Take fresh water. Heat water till it boils, remove kettle immediately from fire and rinse out teapot with hot water.
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4. Quickly pour water that has been boiled into teapot and infuse tea for three to five minutes.
5. Pour liquid tea into cup, add milk and sugar to taste. Stir and sip.

I am Tea — the symbol of friendship

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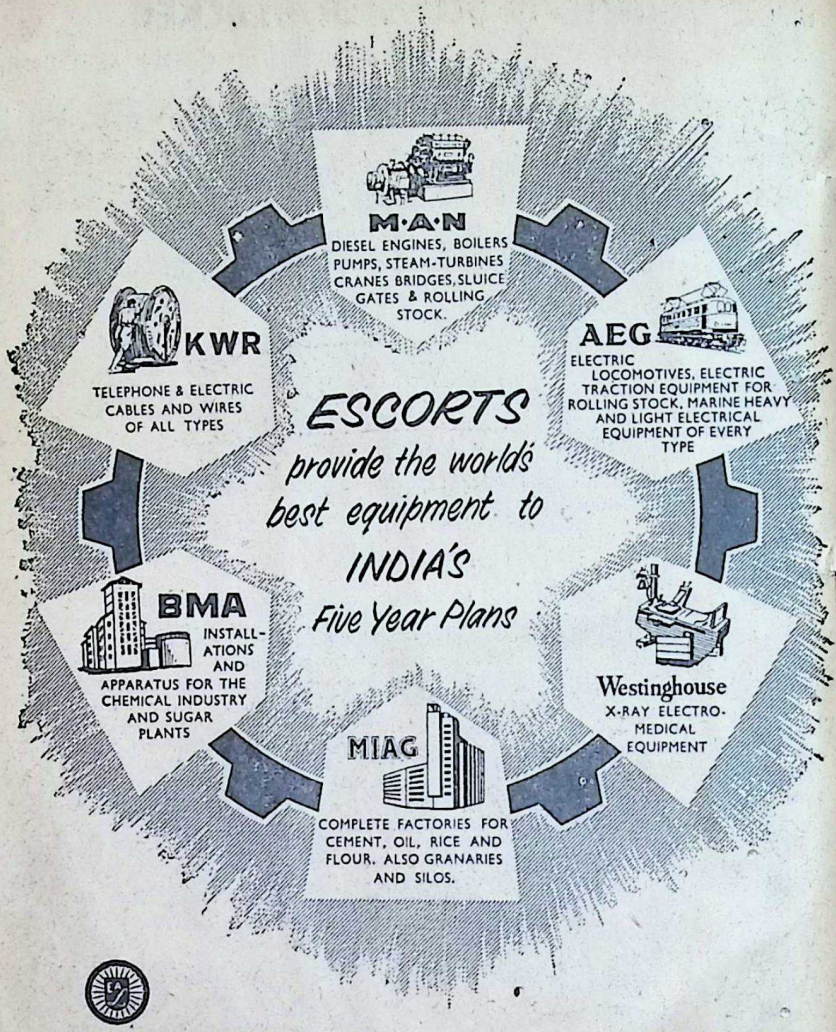

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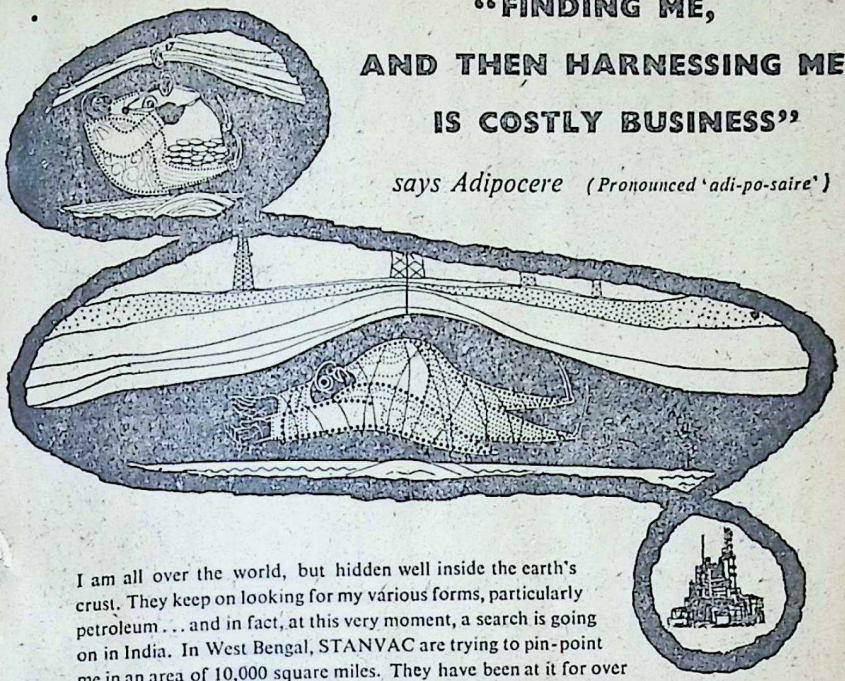
"FINDING ME, AND THEN HARNESSING ME, IS COSTLY BUSINESS"

says Adipocere (*Pronounced 'adi-po-saire'*)



I am all over the world, but hidden well inside the earth's crust. They keep on looking for my various forms, particularly petroleum . . . and in fact, at this very moment, a search is going on in India. In West Bengal, STANVAC are trying to pin-point me in an area of 10,000 square miles. They have been at it for over three years and their top geologists and scientists have brought along a whole stream of complicated instruments and equipment and are spending enormous sums of money (I overheard way above me, some talk of their having spent fifteen crores of rupees already). They think they'll find me!

But finding me is expensive business. On an average an exploration venture costs over Rs. 10,00,000 a month and even then there is no guarantee that they'll like me. For, apart from the fact that only 1 out of 10 wells drilled ever produced oil, I must belong to a very special grade so that I can be of maximum use. (Once I have been found, it takes 30 years for those who have spent their time, money and energy, to equate their investment).

After I am located, the operation of drilling commences. They say that this is a highly technical business requiring expensive machinery and men of specialised skills.

When I eventually gush out and try to escape, these persevering oilmen channel me into a maze of pipe-lines as they feel I should now be "refined". So I undertake a journey to a huge gigantic structure called an oil refinery. In the next issue I shall tell you about my process of refinement—so look out for me!

STANVAC—*the name that stands for progress*

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BHAVAN'S JOURNAL

AUGUST 25, 1957

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FRONT COVER ILLUSTRATION:

Gossip at the River-bed

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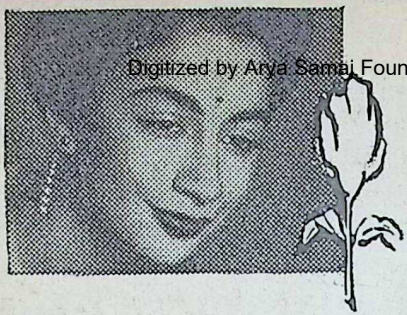

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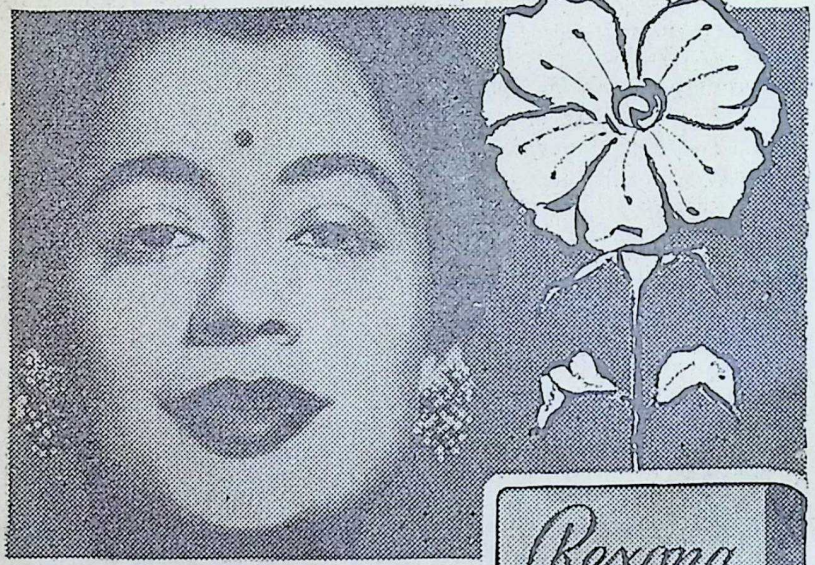

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Vol IV No. 2
August 25, 1957

आ नो भद्राः क्रतवो यन्तु विश्वतः ।
Let noble thoughts come to us from every side
—*Rigveda*, I-89-i

BHAVAN'S JOURNAL

LIGHT FROM THE EAST

इदमु त्यत्पुरुतमं पुरस्ताज्—
ज्योतिस्तमसो वयुनावदस्यात् ।
नूनं दिवो दुहितरो विभातीर्
गातुं कृणवन्नुषसो जनाय ।।

Lo, in the East this wisdom-show'ring Light
Adorable, hath sprung from out the night;
Now may the Dawns, bright heaven-daughters, spread,
Shining afar, a path for Man to tread.

—Rigveda, IV. 5.51.1

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Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 134

★ WAJID ALI SHAH ★ THE GAY AND LOVABLE LUCKNOW OF HIS DAY

Bharatiya Vidya Bhavan,
Bombay.
AUGUST 25, 1957

MY YOUNG FRIEND,

I HAD but a very vague idea of Wajid Ali Shah of Lucknow, when early in May, 1952, the voice of Shri C. B. Gupta came over the telephone: "Munshiji, congratulations" he said, "you are succeeding to the *gaddi* of Wajid Ali Shah!" My curiosity was aroused. Who was this Wajid Ali Shah by whom Lucknow swore so heartily? When at Lucknow, therefore, I began to collect background material about him.

Some men make history; some are made by history; on others history forces itself. In the last group was Wajid Ali Shah, the last king of Nawab Vazir of Avadh. He was jolly and good-natured as any that God ever created; the gayest of gay rulers who sat on the decadent *gaddi* of Lucknow. His dethronement was one of the primary causes of the National Revolt of 1857 which was to change the fate of India and the British Empire.

He would have lived and died happily—a good-natured, lovable, gay, romantic man, making love, composing poems, taking the part of Sri Krishna in *rasas* composed by himself, had not history stepped in to play a trick on him.

When Wajid Ali Shah was born on July 30, 1822, he had no great expectations. His grandfather was not in the direct line of succession to the throne of Avadh. He had also an elder brother alive.

In his early years, like any other member of a Muslim princely family of the time, he studied Persian, rode horses, shot tigers, fell for the fair sex as early as he could and composed love poems in

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Urdu after the literary fashion of the age.

Even before the birth of Wajid Ali Shah, Avadh was in a very bad way. Subjected to the tortures of a double government, its political and military affairs were conducted by the Resident of the East India Company, while the internal administration was vested in the Nawab Vazir, although that was only in theory.

Protected by British battalions, the Nawab Vazirs had neither the vigour to be tyrants, nor the sense to be wise. They remained deeply engrossed in cock-fights and love affairs, and let the state affairs take their course. Their court was fetid with corruption. Fiddlers and barbers, pimps and mountebanks rose to high office. Daylight robberies were a common occurrence. "It is not strange," writes Kaye, "that disorder of every kind ran riot over the whole length and breadth of the land."

The earlier Nawab Vazirs were powerful rulers. Shuja-ud-daula, for instance, was a terror to the rising British power. It was when the East India Company began to play with the succession to the *gaddi*, that Avadh entered an era of misfortune.

With every succession, more and more British troops were forced on Avadh under the Subsidiary System, and more money was extracted from the people as subsidy for maintaining the troops. Whenever the Nawab Vazirs could not pay the subsidy, large tracts of land were confiscated in lieu of it. To recover the heavy exactions necessary for providing the subsidies, refractory landlords had to be coerced by the British troops, and the revenue had to be collected from a helpless peasantry at the point of the bayonet.

When Sadat Ali's line failed, Amjad Ali Shah, his relative, was placed on the throne in 1842. Amjad Ali, now styled the King of Avadh, disowned his eldest son, Mustafa Ali, so that fate decreed that Prince Wajid Ali should become the heir-apparent as 'Ab-ul-Manzoor, Sikander Jah, Suleiman Hasham, Sahib-i-Alam, Wali Ahad, Mirza Muhammad Wajid Ali Bahadur.'

All efforts to train Wajid Ali as a ruler left no impression on him. He was a very devout Shah and had the tolerant outlook of one, loving *mushairas* and *mahefils* and composing poetry and patronising song and dance.

He was also a man of great taste. He had a love for architecture and a flair for landscape-gardening. Under his inspiration the Nuzurbagh garden was constructed with canals on two sides called *Chashma-i-Shirin* and *Chashma-i-Faiz,* from which fountains played in beautiful cascades. He planned and supervised the construction of three palaces, one for winter (*Shahanshah Manzil*), one for summer (*Makan-i-Khas*) and the

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third for the rainy season (*Falak Sair*).

But the supreme passion of his life, which he developed from his boyhood, was *ishq;* 'Love' is a very tame paraphrase of the word. When he reached adolescence, not all the king's houses nor all the king's men could distract him.

Wajid Ali surrounded himself with *'paris'* or *'fairies'* and lodged them in a special palace called *Parikhana.* Handsomely paid and richly dressed, they were his special property. He sang and danced with them, held enquiries into their petty thefts, watched over their loyalty, turned out any one who happened to incur his displeasure. The *Parikhana* was guarded by a picked band of amazonian women trained to obey commands in Persian specially devised by the prince.

According to Captain Shakespear's report, made as early as September, 1845, "the temper of the Prince was capricious and fickle. His days and nights were spent in the female apartments."

Wajid Ali's Dairy—*Ishqnama*—written in Persian, begins as follows:

'The Lord of the world has bestowed the taste of love on every human being, and everyone has had his growth in the ever-blooming garden of love. Hence, I too have been nourished with the spring and flowers of love. And as I got this woe of love from the very beginning, I have noted down my own tale of romance and love from the beginning up to the present time.

'It is now the beginning of the twenty-sixth year of my life and I have traversed a fairly long distance in this field of romance and love.'

It is a fascinating document, I must, however, draw the veil over those frank revelations.

Wajid Ali was installed on the *gaddi* on February 13, 1847. At the coronation ceremonial, the British Resident was present to set the seal of approval of the British. The British troops were placed in charge of the palace. About 8 p.m. when the Prince himself came into the hall, there was such a rush of people that the iron railings of the stairs gave way. Then followed the prayers. The Nawab was crowned, and forthwith gave a lakh of rupees towards the funeral ceremony of his deceased father.

In spite of maladministration, roving decoits, and quarrelling talukdars, Avadh, at the time, was well-peopled and prosperous. 20,000 square miles of fertile land yielded about two crores of rupees to the royal exchequer.

"Oudh was the garden, the granary and the queen-province of India" wrote professor Arnold. "The ruler was a Mussalman. Essentially it was a Hindu realm. The lords of the soil were Hindu jagirdars, never wholly subdued by the Muslim conquerors!"

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In theory, the jagirdars were feudal barons and paid tribute to the Nawab Vazirs whenever it suited them. However, each of them had a retinue of three or four thousand armed men who extracted taxes, oppressed the peasantry, fought with each other and lived in open defiance of the Nawabs.

To affairs of state, Wajid Ali brought all the cheerful irresponsibility of a raw and impulsive youth. He heard all petitions himself. A complaint which moved him made him tremble with rage and anxious for the immediate arrest of the accused. He often acknowledged that his judgment was wrong and reversed the punishment. He wanted to be just, but did not understand what justice was.

One day a report was brought to him that Chhotey Lal, a Jain jeweller, while building a temple of Parasnath, had sacrificed a seven-year old Brahman boy. He ordered his favourite, Mir Mehdi, to make enquiries into the matter. Mir Mehdi, unconcerned with the truth of the complaint, ordered the demolition of the temple. The Hindus protested in vain. Wajid Ali had no time to listen to their protestations that the report was false and malicious.

With the complaints unheeded, the court favourites went about looting and destroying temples. The Kotwal protested against this outrage. No Brahman boy, he said, had been killed; the jewellers were Jains and would not even kill an insect. His protests went equally unheeded.

The city was in panic and a large number of residents took refuge in the Cantonment. Ultimately the jewellers, five hundred strong, proceeded to the Palace to submit their protest. The Resident also came to the Palace to lodge a protest against such hardship being inflicted as the result of a false report by a favourite. The Jains, here repeated, would not even kill a fly.

Wajid Ali awoke from his stupor at last. He was now indignant that there should be such injustice in his realm. He promised to punish the author of the false report and directed an enquiry into the hardships inflicted by his favourites upon the people, confessing that he had no experience as a ruler. One favourite was punished. One unfortunate victim who had complained that an officer had forcibly taken possession of his house, was granted a compensation of Rs. 5,000. The house of the officer responsible for the outrage was pulled down!

Highway robbery was not uncommon even in Lucknow itself. On April 8, 1847, the Chief Minister, Amin-ud-daulah, was proceeding in his coach to wait upon the monarch. On the way four ruffians surrounded his coach and seized the horses. A free fight ensued between the Minister's guards and the assailants, one of whom entered the coach, held the Minister and wounded him. The others

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surrounded the Minister with daggers poised, threatening to kill him if the crowd which had now gathered came to his assistance.

When the news of the outrage reached the Resident, a British Lieutenant, duly supported, was sent to assist the Minister. The ruffians, however, refused to give in. They demanded a ransom of Rs. 50,000, backed by a written guarantee from the Resident that they would be allowed to proceed to Kanpur without molestation.

The Resident parleyed. He refused to give the assurance asked for, and warned the assailants that if they killed the Minister, they would immediately be put to death. If, however, they harmed him no further, their lives would be spared, he said. They would not agree.

Ultimately, the ransom of Rs. 50,000 was loaded on the back of three or four elephants and delivered to the miscreants, who went on their way unharmed. The Residency doctor then treated the Chief Minister.

Soon thereafter certain favourites secured ascendancy over Wajid Ali. In spite of the protests of the Resident, the Chief Minister was dismissed from office and prohibited from riding a horse ever again.

The old Minister having been dismissed, Wajid Ali now took the reins of office himself and began reforms. He even wrote a book on administrative reforms. Then he promoted his favourites to high offices who never followed the instructions laid down in his own book on the State Administration.

Wajid Ali soon tired of being an active ruler, appointed a new favourite as Minister, who unfortunately did not possess wit, wisdom or experience.

In the next Kulapati's letter, I will tell you more about this gay, lovable but unfortunate ruler.

Your sincerely,

Take no heed of what they say to you, my child,
They make a long list of your misdeeds.
Everybody knows how you love sweet things—
is that why they call you greedy?
O, fie! what then would they call us who love you?

Gurudev Tagore

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meaning of SURRENDER TO THE DIVINE

— Sri AUROBINDO —

SURRENDER means to consecrate everything in oneself to the Divine, to offer all one is and has, not to insist on one's own ideas, desires, habits etc. but to allow the Divine to replace them.

A complete surrender is not possible in a short time, for it means to cut the knot of the ego in each part of the being and offer it, free and whole, to the Divine. But what one can do is to make from the beginning a central resolve and self-dedication and to implement it in whatever way one finds open.

It is not possible to get rid of the stress on personal effort at once—and not always desirable. For, personal effort is always better than Tamasic inertia. Personal effort has to be transformed gradually into a movement of the divine force. There should be nothing inert or Tamasic in the self-giving to the guidance of the Divine and it should not be made by any part of the vital into a plea for not rejecting the suggestions of the lower impulse and desire.

The Sadhaka must first have advanced far in the elimination of desire and in the firm equality of his soul towards all workings and all happenings before he can utterly lay down the burden of his works in the Divine.

It is not advisable in the early stages of the Sadhana to leave everything to the Divine or expect everything from It without the need of one's own endeavour. One has to persist, to put the will always on the side of the Divine, rejecting what has to be rejected, opening oneself to the true light and the true force.

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UNIVERSAL RELIGION

Swami Anandacharya

WHAT is happening with some of the leading religions of the world is that the priests are buying blasting powder by the power of prayer and their flock is utilising it for the purpose of bringing about disruption of the unity of the races.

What should we say of a teacher of swimming who forcibly kept his pupil's nose under water until he choked?

Once there were folk who worshipped the god of Revenge and their god blessed them and said: "May ye be fruitful and bring forth atheists and materialists."

Modern nations are still worshipping tribal deities and solemnly beseeching them to exact an eye for an eye and a tooth for a tooth.

But from time to time true prophets come to our earth to set fire to the villages which enshrine tribal gods.

The hope of building up a living ethical fabric of universal brotherhood, forming a single world-state of perfect equality, on the basis of tribal gods will ever remain a dream.

The visionaries of today are dreaming of a kind of eudaemonic eunomocracy, of a mankind united in the spirit of peace, not according to the conflicting mandates or tribal deities but on the principle of "live and let live."

How far this tolerant principle will overcome the inertia of the political thought of the age and vitalise the paralysed hearts of warring nations remains to be seen.

A new religion in the first stage of its development protects itself by its own power of spirit and dwells in the midst of a handful of men who are generally misunderstood and persecuted by the majority of the community.

In its second stage it is backed not only by civil sanction but also by the military force of the State. Henceforth it progresses, not by following the line of non-resistance, or even that of least resistance, but by overcoming resistance by invoking the demon of violence. Hence arises the inhuman phenomenon which we observe today of national interests becoming identical with those of the church-imprisoned, free spirit of religion.

It is time that we realise that the life-span of religion is co-extensive with the life-span of mankind.

The scientific culture of this age ought to breathe the breath of universal oneness into the religious conception of the people and raise it to such perfection as to make it worth the while of posterity to inquire into and be profited by the beliefs of their ancestors.

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INDIAN CIVILIZATION

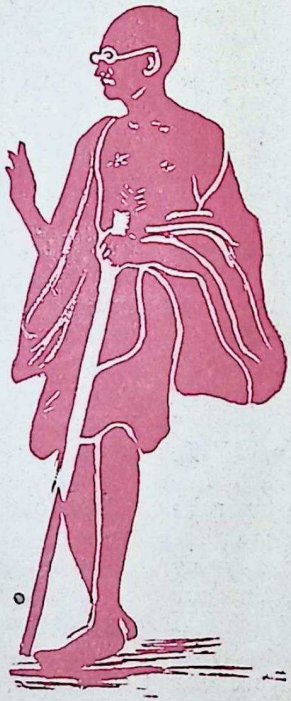
MAHATMA GANDHI

I BELIEVE that the civilization India has evolved is not to be beaten in the world. Nothing can equal the seeds sown by our ancestors.

Rome went, Greece shared the same fate; the might of the Pharaohs was broken; Japan has become Westernized; of China nothing can be said; but India is still, somehow or other, sound at the foundation.

The people of Europe learn their lessons from the writings of the men of Greece or Rome, which exist no longer in their former glory. In trying to learn from them, the Europeans imagine that they will avoid the mistakes of Greece and Rome. Such is their pitiable condition.

In the midst of all this, India remains immovable, and that is her glory.



It is a charge against India that her people are so uncivilized, ignorant and stolid, that it is not possible to induce them to adopt any change. It is a charge really against our merit.

What we have tested and found true on the anvil of experience, we dare not change.

Many thrust their advice upon India, and she remains steady. This is her beauty; it is the sheet-anchor of our hope.

Civilization is that mode of conduct which points out to man the path of duty. Performance of duty and observance of morality are convertible terms. To observe morality is to attain mastery over our mind and our passions. So doing, we know ourselves.

The Gujarati equivalent for civilization means "good conduct."

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If this definition be correct, then India, as so many writers have shown, has nothing to learn from anybody else, and this is as it should be.

We notice that the mind is a restless bird; the more it gets the more it wants, and still remains unsatisfied. The more we indulge in our passions, the more unbridled they become. Our ancestors, therefore, set a limit to our indulgences.

They saw that happiness was largely a mental condition. A man is not necessarily happy because he is rich, or unhappy because he is poor. The rich are often seen to be unhappy, the poor to be happy. Millions will always remain poor. Observing all this, our ancestors dissuaded us from luxuries and pleasures.

We have managed with the same kind of plough as existed thousands of years ago. We have retained the same kind of cottages that we had in former times and our indigenous education remains the same as before.

We have had no system of life-corroding competition. Each followed his own occupation or trade and charged a regulation wage.

It was not that we did not know how to invent machinery, but our forefathers knew that, if we set our hearts after such things, we would become slaves and lose our moral fibre. They, therefore, after due deliberation decided that we should only do what we could with our hands and feet.

They saw that our real happiness and health consisted in a proper use of our hands and feet. They further reasoned that large cities were a snare and a useless encumbrance and that people would not be happy in them, that there would be gangs of thieves and robbers, prostitution and vice flourishing in them and that poor men would be robbed by rich men. They were, therefore, satisfied with small villages.

They saw that kings and their swords were inferior to the swords of ethics, and they, therefore, held the sovereigns of the earth to be inferior to the *Rishis* and the *Fakirs*.

A nation, with a constitution like this, is fitter to teach others than to learn from others. This nation had courts, lawyers and doctors, but they were all within bounds.

Everybody knew that these professions were not particularly superior; moreover, these *vakils* and *vaids* did not rob people; they were considered people's dependants, not their masters.

Justice was tolerably fair.

The ordinary rule was to avoid courts. There were no touts to lure people into them. This evil, too, was noticeable only in and around capitals.

The common people lived independently and followed their agricultural occupation. Then enjoyed true Home Rule.

And where this cursed modern

(*Continued on page 28*)

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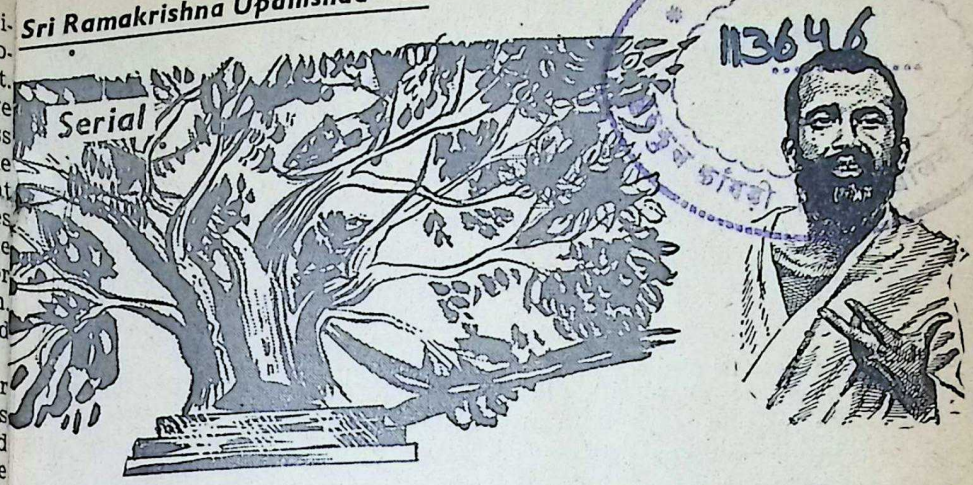
C. Rajagopalachari



The Boat on the River

THE boat floats on the water. But water should not be allowed to get into the boat. If it does, that boat will sink. That is also the state of devotees who live in the world. But the world should not be allowed to get into the mind. If it does, the mind will sink into the mire of this world.

Lead a family life. Attend to your duties as a householder, but think of God all the while. When you are not pre-occupied with household work, you must concentrate on God with your whole mind and soul.

A good wet-nurse suckles her mistress's infant and brings it up with affection. Though she does this as if the infant were her own, she does her duty by it, knowing, 'this child is not mine, it will be nothing to me when it grows up; suckling it is all the connection between me and this child.' The true devotee should regard family life even as the wet-nurse does the child entrusted to her.

What is the kind of feeling in her heart when a maid servant refers to the house she serves in as 'our house'? Her own house is somewhere else in the village. She works in the town. She refers to the house of her mistress as 'our house.' She takes up her mistress's babe, fondles it saying 'my darling', 'my Gopal is a mis-

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chievous child', 'my Gopal is hungry.' This is how she speaks of the child with words of love and affection. But when she speaks thus, she does not forget that Gopal is her mistress's child, not hers, that her child is in her place with its grandmother. Even so should devotees in family life go through their family duties with the attitude of the servant maid.

Your home is God's house. Cultivate the thought that God is its owner and lead your family life accordingly. If that thought takes root, it will become a settled mode of your mind. Those who seek to reach God leading a family life are like soldiers fighting from behind the ramparts of a fort. Those who follow God abandoning the world are like soldiers fighting on the open field. Both these kinds of men are certainly good soldiers. Those who fight from inside the fort have an advantage. There is nothing wrong in it.

You have seen (haven't you?) soldiers practising on the rifle range before they fight in the open. Similarly family life is the practising ground for detachment. The advantage of living in the family is that it helps you to practise renunciation, while enjoying the conveniences of the family. Treat the family life as a gymnasium for strengthening and purifying your mind.

If you give up the family quarrelling with your father or wife, and turn an ascetic, that will not be true sannyas. That will be 'sour grapes' sannyas. It will not last long. Very soon the thoughts of such a sannyasi will turn to old things and he will become a householder again.

Those ascetics alone will benefit by their renunciation who go through their life's duties properly and with devotion as obligations to God, train their minds to think of it all as service to God and who, with hearts so purified, renounce the world. Such men will realise the truth that all things that are, are manifestations of the Supreme.

There was a rest-house in a village where ascetics used to go and take food. One day, when go-

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ing round the village for alms, one of the ascetics saw a Zamindar thrashing his servant. The ascetic pitied the servant and going to the master in all humility, begged him, "Sir, stop this beating for my sake. The Lord will bless you for it."

But the Zamindar grew only more angry. Letting the servant go, he thrashed the ascetic till he fell unconscious on the ground. The Zamindar, his fury abated, went into his house.

Some passers-by who saw the ascetic lying on the ground, after pitying him, conveyed news of it to the rest-house. The other ascetics ran to the spot, lifted up the victim and carried him to the rest-house. They sprinkled cold water on his face and revived him and one of them gave him some milk to drink. After some time, the ascetic gained consciousness. Then one of the ascetics asked him, "Brother, do you recognise me?"

"Brother, Oh, yes. I know you. You beat me first and now you pour milk into my mouth."

The ascetic had attained true knowledge. He could not see any difference between the man who had beaten him and the man who had restored him. Good and evil, joy and sorrow, are but the sport of the Lord.

[From *Sri Ramakrishna Upanishad* by Sri C. Rajagopalachari, published and copyrighted by Sri Ramakrishna Math, Mylapore, Madras-4, who have kindly permitted us to quote.]

[*To be continued*]

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The Meaning of Existence

C. P. Ramaswami Aiyar

THE self-satisfaction and certitude that characterised philosophic thought a few years ago have given place to a questioning of the ultimate verities, and people are now less certain than ever before of fundamentals.

They are constantly putting to themselves the question whether the present civilisation and the progress that has been attained have been really worth while.

Men in Asia and in Europe lived in the old days in a world of whose purpose they were convinced. The essentials of the universe seemed to be its regularity and orderliness, although from time to time doubters like Omar Khayyam explained:

The ball no question makes of ayes or noes
But here or there as strikes the player goes,
And he that turned thee down into the field,
He knows about it all—he knows, he knows.

In the medieval ages in Europe man was content to rely on the Bible and on Aristotle—the latter being the ultimate authority on worldly affairs and science, and the former embracing all religions beyond the reach of reason. It is all very different today.

Later developments of science or mathematical reasoning have administered many shocks to the complaisant and such elementary ideas as time and space which were the basic concepts of thought have received new definitions and are yielding fresh problems to the physicist and the philosopher. We are face to face with amazingly new doctrines as to a constantly expanding universe which, nevertheless, seems to co-exist with finite space.

Moreover, the higher science and philosophy of today have abolished substance as such and, in es-

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science, reverted to the "maya" theory of the Indian Seers. The material world which was postulated as something definite and objective is now regarded as consisting ultimately of waves and electric charges! As has been remarked by a leading thinker, the idea of substance has been replaced by the idea of behaviour. Energy and not material particles seem now to be the primordial thing and the mystic idea of the Logos and the Hindu picture of "Sabda Brahma" or "Nada Brahma" that is the spirit of the Universe as embodied in vibration or in energy manifested in Sound Waves, seems to have been a real anticipatory thought.

Perpetual disintegration and the transformation of one element to another and cosmic radiation coming from outer space are some of the new thoughts claiming recognition.

The theory of relativity had made inroads into the old laws of motion and gravitation. We are taken into regions which transcend imagination and are told that our measures of length and time are variable with the motion of the observer, or, in other words, that there is no such thing as the time or distance between two events, but only relative motion, what is important being neither space nor time but interval. So far have these speculations taken us that it is possible for Sir James Jeans to assert that the Universe can be best envisaged as consisting of pure thought; another scientist professor, Levy, going so far as to say that the underlying reality of the Universe is never perceived—but that a mere appearance is experienced so that what the mind pictures is not reality, but its superficial structure. It is marvellous that the same thought occurred to the Indian Seer, who asserted in the *Kathopanishad:*

Save by the statement that it exists, how is the Universe to be understood?

In the result, therefore, the materialism or positivism of the middle of the 19th century which led to a reaction in an attempt to vindicate the spiritual character of the Universe is now yielding place to a positive welter of philosophic tendencies.

We have today the school of thought which maintains the existence of something independent of consciousness.

We have those who rely on experience as not being inconsistent with the acceptance of a supernormal consciousness.

There are philosophers who, with General Smuts, strive to harmonise the latest scientific conceptions and insist on a definite creative evolution. According to Smuts, space and time are no longer homogeneous but, in his own language, have been reduced to a curved and warped space-time having a definite structure. A thing itself is not an event according to the system of relativity and by a synthesis of such thoughts, Smuts arrives at the con-

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clusion that life and personality are successive advances in the structure of matter which is tending towards free and harmonious self-realisation.

Recent speculation is again reaching towards the affirmation made thousands of years ago on the banks of the Ganga *"tatvamasi"* or that thou art—and *"soaham"*, I am He, which pre-supposes the one-ness of all things conscious and unconscious or self and non-self. The estrangement between science and philosophy which was so marked at an earlier epoch is thus being abolished and the tendency of modern physics has had a counterpart in the tendency of philosophy to think of reality as a flux of events rather than as substantial. Matter seems to lose its material characteristic and what has been previously stated as the principle of indeterminacy and its application to free will have profoundly modified old conceptions and altered the reliance on probabilities.

In many scientific quarters this symbolism has led to a mysticism which is not very different from the message conveyed in the following passage from the *Brihadaranyaka Upanishad:*

> He dwelling in the Akasa (or Cosmic substance) is within the Akasa, whom the Akasa does not know, whose body is the Akasa, who from within rules the Akasa, is Thy Soul, the Inner Ruler, the Undying.

Looking back over the events of the last few years, it must be realised that the progress of the positive and applied sciences and the phenomenal industrial growth have inevitably given birth to modern socialism and the present-day manifestations of competitive life.

In certain other aspects, these developments tend to repudiate moral as well as other hierarchies. By exalting the individual they seem to result in some kind of determinism and to suppress individuality.

On the other hand, many of the orthodoxies of the world in essence appear to deny any collective evolution of the human race and confine the individual to the small space occupied between one birth and a death, man having been nothing before his birth and after death being destined to stay in hell with or without an intermediate stage or in some paradise. Such theories seem, at the same time, both to exalt human personality and to reduce it to comparative ineffectiveness.

At this juncture, I hold that the world has a great deal to learn from the Hindu attitude to religion and life. The Hindu philosophy of religion, as acutely defined by Professor Radhakrishnan, starts from and returns to an experimental basis. It is not dependent upon the acceptance of a particular kind of spiritual life or experience. It is catholic in the larger sense and admits of points of view other than its own. Every belief and every

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system which uplifts a man's soul is regarded as authentic.

It is not a definite dogmatic creed but a unified mass of spiritual thought and realisation. Many sects professing different beliefs are within the fold. It matters not whether the Seer who has the insight has dreamed his way to the truth in the shadow of the temple, of the tabernacle, the church or the mosque.

The student of sociology, myths and religions is daily becoming more tolerant to other faiths than his own.

The innate temperament of the people, the spirit of the times and the needs of the moment, determine the character of religion and philosophy which are increasingly coming to be regarded not as mutually antagonistic but as complimentary and as tending to a common end and purpose.

Many beliefs regarded as special revelations or as characteristic of professors of particular religions have been shown to be survivals of earlier practices and beliefs in widely removed countries. Dogma is disappearing and giving place to a recognition of natural differences which are nevertheless reconcilable with ultimate unity.

In the work of re-adjustment of philosophic and religious beliefs that is now going on around us, the method of approach adopted by Hindu teachers towards problems of life and of thought is an authentic contribution. To resolve the many disharmonies of the world, its doctrine of Karma will increasingly be a factor of incalculable value. This doctrine not being, as is often believed, in conflict with freedom of will, it is, on the other hand, the logical corollary of the sciences which are dethroning the theory that the forces of the world can be manipulated or moulded arbitrarily by human or divine persons.

It is the sublimation of the rule of law.

INDIAN CIVILIZATION—*contd.*

civilization has not reached, India remains as it was before. The inhabitants of that part of India will very properly laugh at your newfangled notions.

Now, you see, what I consider to be real civilization. Those who want to change conditions, such as I have described, are enemies of the country and are sinners.

The Indian civilization, as described by me, has been so described by its votaries.

In no part of the world, and under no civilization, have all men attained perfection. The tendency of the Indian civilization is to elevate the moral being, that of the Western civilization is to propagate immorality.

The latter is Godless, the former is based on a belief in God.

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THE DOCTRINE OF KARMA

G. Srinivasan

Does the doctrine of Karma deny freedom of Will, crush Initiative and grind Dame Hope in the mill of pre-destiny? The present writer succinctly explains the psychological and social significance of this theory par excellence.

HAPPINESS is not a boon and misery is not a curse. Both are products of *necessity,* inevitable consequences of one's own action--this is the doctrine of Karma in its essence. It will be interesting to note the rich implications of the doctrine and the extent of its influence on Indian thought and life.

The belief in the doctrine of Karma, as the explanatory principle of the inequalities of life, is distinctive of the Indian outlook on life. Being common to almost all the schools of Indian thought, the doctrine constitutes the bed-rock of unity of the diverse schools of Indian philosophy, which differ from each other in respect of ontology and epistemology. Accordingly the belief had to pass through the development of Indian philosophy for centuries, remaining fundamentally the same all the while, despite slight modifications.

Different systems refer to Karma differently though all of them agree about the central meaning of the doctrine. The Vedas refer to it as *rita* while the *naiyayikas* and the *mimamsakas* refer to it as *adrishta* and *apurva* respectively.

The doctrine with its implications constitutes the quintessence of Indian philosophy and a full-fledged exposition of the doctrine is found in the *Bhagavad Gita.* The belief in the doctrine is deep-rooted in the Indian mind and it has always exercised a profound influence on Indian life.

Daussen in his *Philosophy of the Upanishads* narrates, thus, his experience of meeting a blind man during his Indian tour: "Not knowing that he had been blind from birth, I sympathised with him and asked by what unfortunate accident, the loss of sight

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had come upon him. Immediately and without showing any sign of bitterness, the answer was ready to his lips, 'By some crime committed in a former birth'".

The doctrine of Karma stands for the principle of *necessity* operating in the ethical life of an individual. It extends the relation of cause and effect from the physical sphere to the moral sphere. Just as every occurrence in the physical sphere is conditioned by certain specific antecedents, everything that happens to an individual in his life is determined by certain previous actions of his own. But there is a fundamental difference between the two determinations. The physical determination is external determination, every occurrence being determined by something other than itself; the moral determination is *self*-determination, the individual himself determining the actions, the results of which he is bound to experience.

Thus, the individual himself is made responsible both for his happiness and misery. Like actions produce like results. Good actions produce happiness while bad actions produce misery. In either case, the individual *must* experience the results due to his actions and there is no way of escape from this principle of *necessity* binding his actions with due results. Both reward and penalty are matters of *necessity* and are equally unavoidable when well-deserved.

While it is impossible to avoid what is deserved, it is equally impossible to attain what is not deserved. In fact, these are the two phases of the same principle of necessity. Whatever is done cannot destroy itself without bearing the due result—*krita pranasa.* Whatever is not deserved as a result of actions cannot come to one —*akrita abhyagama.* In other words, nothing unmerited can happen to an individual and whatever happens to him is merited by him.

No one other than the individual himself is responsible for his lot and it is part of wisdom to take the blame on oneself for one's misfortunes and not to throw it on others or God.

Justification for one's failures and attainments lies within the individual himself, though the limitations of human perception and knowledge preclude us from comprehending it in particular instances.

Our knowledge of an individual is limited to his present life and it is too meagre to account for all the events in his life. Every individual is born under a set of circumstances—with certain advantages and disadvantages to his credit—which in accordance with the doctrine of Karma are to be regarded as the results of his actions in his previous life. Thus, the belief that the soul passes from one material body to another—principle of transmigration—

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comes to be postulated by the doctrine of Karma.

The necessity, implied in the doctrine of Karma, does not however deny the freedom of will and thereby reduce the doctrine to fatalism. Necessity and freedom complement and do not contradict each other when limited to different aspects of ethical life.

Every action of an individual besides producing a particular result *(phala)*, also produces a tendency *(samskara)* to repeat the same kind of act. The result is unavoidable while the tendency can be inhibited by the individual. The act binds him to the particular result but not either to its repetition or to future acts. Constraint is limited only to the extent of undergoing the particular result of the act already done and the individual has freedom to act as he wills in his subsequent life.

Resignation of the past and hope for the future—that is what the doctrine teaches while it forbids both inactivity and despair. The future always lies in the hands of man; he is the captain of his soul, the master of his future.

Karma is usually distinguished into three kinds—*sanchiyamana, sanchita,* and *prarabdha*—which respectively represent the three successive stages of the Karmic process. Karma is said to be *sanchiyamana* when it is being accumulated in the *antahkarana* due to the individual's present actions. The Karma so accumulated, may lie in store for the individual without yielding the results for the present and to this stage of Karma, the name *sanchita* is given.

When the *sanchita karma* attains the stage of yielding the results for the present, it comes to be called *prarabdha,* that is, *karma* of the past yielding the results for the present. Every individual has to pass through this *karmic* process till he attains liberation *(mukti)* when he will no longer be worried about the results of his actions.

The *Bhagavad Gita* prescribes *Karma Yoga*—devotion to action without attachment to the results—as a means to transcend the *karmic* process and attain liberation.

Disinterested action *(nishkama karma)* puts an end to the accumulation of fresh *karma* (*sanchiyamana)* and qualifies the individual for *jivanmukti*—a stage of perfect tranquillity of mind attainable in this life.

A *jivanmukta* lives only so long as he should experience the results of his past actions and his life is compared to a wheel which keeps on rotating due to the momentum which it has already gathered in the past, though no momentum is supplied to it at present. The wheel of life comes to a standstill for a *jivanmukta* at the exhaustion of past *karma* and consequently he attains *videhamukti.*

(Continued on page 47)

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POSITIVISM IN INDIAN THOUGHT

Radha Kumud Mookerji

AS India has been constituted and functioning as a secular democracy in the sense that it stands equally for all religions and gives them equal freedom for their profession, practice and preaching, it is not very well known that such secular ideals have always inspired and informed her culture in the course of its evolution, and are not something which is foreign to its spirit and has been incorporated into it by the impact of modern thought and the general spirit of the present age. A careful student of India's culture through the ages will not fail to find that a good deal of what is now known as Socialism and Communism has been held in solution in the traditions and institutions in which that culture has expressed itself.

The root of this culture lies in Vedic thought. In a sense, it may be said that the Veda (including the *Rig-Veda*, the other three Vedas, and their auxiliaries like the Upanishads) is the Tree of Indian Knowledge out of which have grown, in the course of time,

numerous off-shoots in the Schools of Philosophy, sects, cults and creeds, testifying to the vigour and vitality of the original sap and root. But it is surprising how the *Rig-Veda* has conceived of the fundamental principle of Religion that it must stand for the status and dignity of the common man, and that the service of Man is a mode of worship of God and the best approach to Him.

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For instance, the *Rig-Veda* has for the first time in the history of human thought boldly conceived of the common, collective and national mind of the country as the Deity to claim and command universal homage and worship. That Deity has been given the original, and abstract designation of *Samjnana* or *Samajnana* symbolising the collective consciousness which is equally shared by all classes and ranks of the people, the Cosmic Mind or *Visvachaitanya* which breathes life into the individual Mind.

In fact, the famous *Gayatri Mantra* of the *Rig-Veda* defines God Himself as the Thinking Principle (*Manana Sakti*) operating in man as his *Dhi* or Intelligence which it vitalises (*dhiyo yo nah prachodayat Om*). The *Mantra* presenting the worship of this new Deity of *Samajnana* forms the last *Sukta* of the last or tenth *Mandala* of the *Rig-Veda* which thus ends on what may be considered as a truly secular and democratic note as a characteristic of its religion to be emphasised in its concluding prayer. The Deity may be very well defined as the very Deity of Democracy, considering the terms of the prayer prescribed for His worship. It runs to the following effect (which unfortunately, is somewhat lost in translation of its original words):

"Come ye together to attend your national Assembly (*Samgachchadhvam*) and in taking part in its proceedings do ye speak with one voice (*Samvadadhvam*). In order to reach a unanimous decision, you should first know your own minds by discussion beforehand the points at issue. Thus, unanimity is the ideal of a democratic assembly of which the majority, instead of coercing the minority, should persuade and reconcile the minority to its views. A good deal of informal discussion should precede the formal proceedings of the Assembly (*Sam vo manamsi Janatam*). In the days of old, even the gods and sages discharged their appointed duties in co-operation with one another (*Samjanana upaste*).

"All members of the Assembly must bring to it a common policy (*Samano mantrah*), a union of minds (*Samanam Manah*) and of hearts (*Sahachittam*). Let the policy of each be of equal good to all. And let there be equality of rights and privileges in the Assembly (*Samitih samani*).

"Let there be a union of purpose (*akutih*), of feelings (*Samana hridayani vah*) and thoughts (*Samano astu vo manah*) so that all may live in concord and happiness (*yatha bah susahasate*)".

It was recognised even in those early days that the danger to which democracy is exposed is its internal discord, and so this prayer insists on the moral eligibility and qualifications of its citizens by cultivating among themselves the capacity for united thinking and action on the main issues of national life.

It is difficult to find in any other literature such a clear, emphatic view of the fundamental conditions on which depends the successful working of a democracy. Its members must achieve a complete emotional integration as between themselves.

(*Continued on page 44*)

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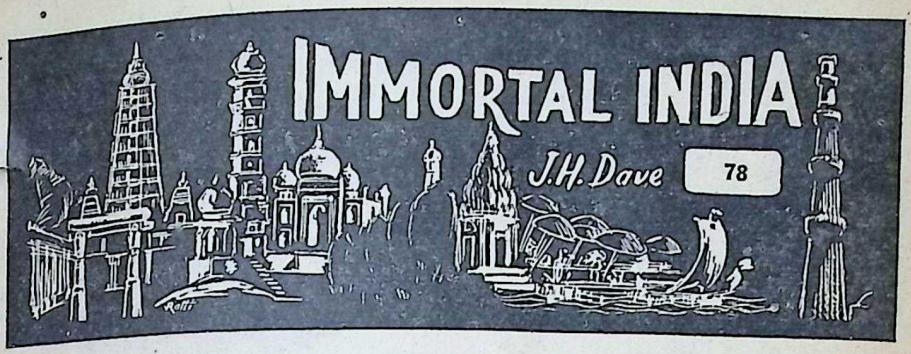

KHAMBHAT

KHAMBHAT or Cambay, is an ancient city situated between Mahi and Sabarmati rivers and bounded in the South by the Gulf of Cambay. It is situated on the head of the gulf. The name itself appears to be very ancient and eminent scholars have had long discussions regarding the derivation of this name. It is also called, in old literature, Khambhayat, Stambha *tirtha*, Trambavati, Tamralipta, Mahinagar, Bhogavati, Papavati and Karnavati. Out of these names Stambha-tirtha is found to be very current in the old literature. Arab travellers since 915 A.D. have been using the word Khambhayat.

According to the Puranas, Karttikeya killed the demon Tarakasura at Khambhat and there established a column of victory and also a Siva-linga called Stambheshwar and it is because of this that this place is known as Stambhatirtha. According to the *Kaumarika Khanda* of *Skanda Purana*, the various *tirthas* had assembled in the court of Brahma. Here, the *tirtha* of the meeting-place of river Mahi and the ocean exhibited pride and elation. It was therefore cursed to the effect that it would be a *gupta tirtha* only, but on account of the intercession of Karttikeya the curse was avoided. As there was pride or *stambha* in this *tirtha* it subsequently became known as Stambha *tirtha*. Another derivation suggested has been that instead of from Stambha, Khambhat might—have been derived from Skambha *tirtha*. Skambha is a vedic deity and is the luminous symbol of Lord Siva. As Kayavarohana or Karvana near Baroda is the place from which the *Pasu-*

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pata Mata of Lakulisa spread far and wide, Khambhat or Skambha *tirtha* was probably an ancient Saiva *tirtha* where Siva was worshipped in the form of Skambha or a column—even before the *linga* or phallus worship was started.

Taraka was the son of Vajranga and Varangi. He had practised severe penance, pleased Brahmaa and secured a *vara* or boon that he would not be killed by anyone except a child. On account of his valour he was selected as the King of the Asuras. Asuras appear to be a tribe constantly fighting with the Aryans, according to some historians. Taraka was helped by a number of other Asura rulers and he had his capital near the source of Mahi river near about Khambhat. On enquiry of gods, Brahmaa told them that Taraka would be killed by the son of Siva. Kalidasa in his *Kumara-sambhava* has described how Kumara was born. After his birth the gods entrusted Karttikeya with the generalship of their army. Even though very young, Karttikeya fought with the army of Taraka and ultimately killed him. He established at that place a Siva *linga* and also a *stambha* of victory.

This Khambhat developed into one of the main *Pasupata tirthas*. During the Valabhi regime there was, in place of or near Khambhat the town of Nagaraka. During the 10th century Arabs have described it by the name of Khambhat and also as a flourishing port. From 942 A.D. the Solankis came in power in Gujarat. During those days Khambhat was the biggest harbour of India. It was a great Saiva *tirtha*. Arabs have also described it as a great Bauddha *tirtha*. In the times of the Chaulukyas it also became a flourishing Jaina *tirtha*. The Jain community was rich and prosperous and has constructed here numerous temples and palatial buildings. The famous Jaina Acharya Hemachandrasuri took his *diksha* of Jainism i

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Khambhat. It is said that Hemachandracharya propitiated goddess Sarawati in the Neminath temple situated on the outskirt of Khambhat and that thereafter he became *Kalikala Sarvajna*. Khambhat was the capital of the Mandaleswara of Lat or Southern Gujarat which was part of the kingdom of the Solankis ruling from Patan. It was the main port as also the main military and naval camp of the Danda Nayaka.

There was a communal riot in Khambhat between Parsis and Muslims in the time of Siddharaja Jaisinha and on account of some loss to the Muslim property, Khatib, as a representative of the Muslim community, had preferred an appeal to Emperor Siddharaja. The appeal was heard and justice done. During the time of Siddharaja, his minister Udayana was in charge of Khambhat. His successor King Kumarpala was keeping himself in disguise as he feared an arrest by Siddharaja. Kumarpala came down to Khambhat and sought shelter with Hemachandrasuri. When the army of Siddharaja came in search of Kumarpala, Hemachandracharya concealed Kumarapala in an underground cellar. Hemachandracharya also predicted that Kumarpala would be a great ruler. Kumarpala, as predicted, succeeded Siddharaja. He held Hemachandracharya in great reverence and got repaired and reconstructed the Sagal *Vasatika*, where he was concealed and

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given shelter by Hemachandracharya.

Al-Idrisi has described Khambhat as a great flourishing city and a strong naval port of Gujarat. Vastupal and Tejpal, the famous ministers of Virdhawal were appointed the supervising naval authorities of the port of Khambhat in 1241 A.D. and Khambhat was then at the top of its glory. Ships from several continents came to this port and merchants of practically all regions and religions had their offices here.

The story goes that the mother of Sultan Moizuddin or Shahabuddin Ghori was going for the pilgrimage or Haj of Mecca through the harbour of Khambhat. Vastupal who was then in charge of this harbour, deliberately got her looted through pirates. After this incident there was naturally a complaint to Vastupal made by the mother of the Sultan. Pretending as if he knew nothing he called the officers, strongly rebuked them and compensated the mother of the Sultan for the loss she had suffered, and when she returned from Mecca he again treated her as a state guest and pleased her so much that, on her report, the Sultan granted great favours to Vastupal. Vastupal took advantage of this opportunity and got made a beneficial treaty between the Sultan and the ruler of Gujarat. Some scholars are inclined to believe that this story may refer to Sultan Kutubuddin and not to Shahabuddin Ghori. In the times of Chaulukyas, Vaghelas and the subsequent Muslim rule for about 200 years, Khambhat was the biggest harbour of India. Thereafter Surat began to flourish as the main harbour and from that time the decline of Khambhat started. It was mainly because of the silting up of the gulf at Khambhat near its head.

Ulugh Khan, General of Sultan Allauddin conquered Gujarat in 1297 A.D. He was appointed administrator of Khambhat. Malik Kafur, who was known as Harjar-

Always use

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SUPERFINE MISKI

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jinari, and who was the best favoured of Sultan Allauddin first came in contact with Nazrat Khan in Khambhat. He was a very handsome lad and soon gained favours of the Sultan.

Ahmed Shah, who established Ahmedabad, had Khambhat as his biggest harbour in his Kingdom. During the time of Mohamed Begada it was a flourishing port of the first rank. Barbosa has mentioned Khambhat as the biggest and the richest harbour.

In the 16th century, embroidery, silken and cotton goods came from Ahmedabad to Khambhat and from there went to various ports, from Cairo to Peking and also to other ports of Africa. By the end of the 16th century Ahmedabad, Khambhat and Surat were three of the richest and biggest cities of Gujarat; and all of them were looted one after the other. Hussain Mirza looted Khambhat in 1573 A.D.

Khambhat is called Stambhanapura in Jain literature. Here there is a rare image of Parsvanath made of the *neelum* jewel. There are also several other Jain temples with ancient idols.

Khambhat was populated in the old days by a large number of people of the Jain Community which had built artistic and costly temples and residential buildings. Most of them have been destroyed but some of the ancient idols, which were concealed, have yet been preserved. Temples of Chintamanji, Santinath, Stambhana Parshwanath and others are also worth seeing. About 3 or 4 miles north of Khambhat is the place known as Nagara. It was known in ancient times as Nagaraka. It is said that Sage Narada established this place and that it was a very great colony of Brahmins. There is an idol of Brahmaa. There are three famous images of Brahmaa, one at Pushkar, the other at Khed Brahma and the third at Nagaraka, or Nagara. The Nagara image has three faces and each face has a beard and moustaches. There is also a Sun temple of Jayaditya in Nagara. It was repaired by Vastupal. There is also a big image of Lord Buddha. In the south of Khambhat there is the ancient spot of Khwaja Khader Sahib. Muslims who are saved from broken ships and naval mishaps come here for a pilgrimage.

To be a philosopher is not merely to have subtle thoughts but to so love wisdom as to live according to its dictates.

—Thoreau.

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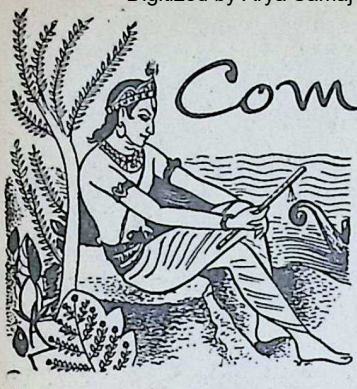

Come, Krishna

DILIP KUMAR ROY

Come, Krishna, in moon-beauty's boat
When darkling shadows, at eventide, fall
And a longing grows to sign away
My all to the All-in-All.

May not my body, in serving thee,
Revel in life's illusive bliss,
Unheeding thy Flute's call to blue
Brindaban's harmonies,

But in my every movement, may
I offer thee all my joy and pain,
Aspiring with my every breath
My surrender to attain.

Then grant: my every thought revolve
Round thee, adoring sleeplessly
Thy darling Presence, ever aware
That we live but for thee.

And last, give that my heart, in love's
Spontaneous loyalty, Lord, keep
My tryst with thee and yearn to merge
In thy reclaiming deep

Of flame my rebel dust and dross
Till all's a godly glow. I cry:
I can achieve nought by myself
Unless thou, from on high,

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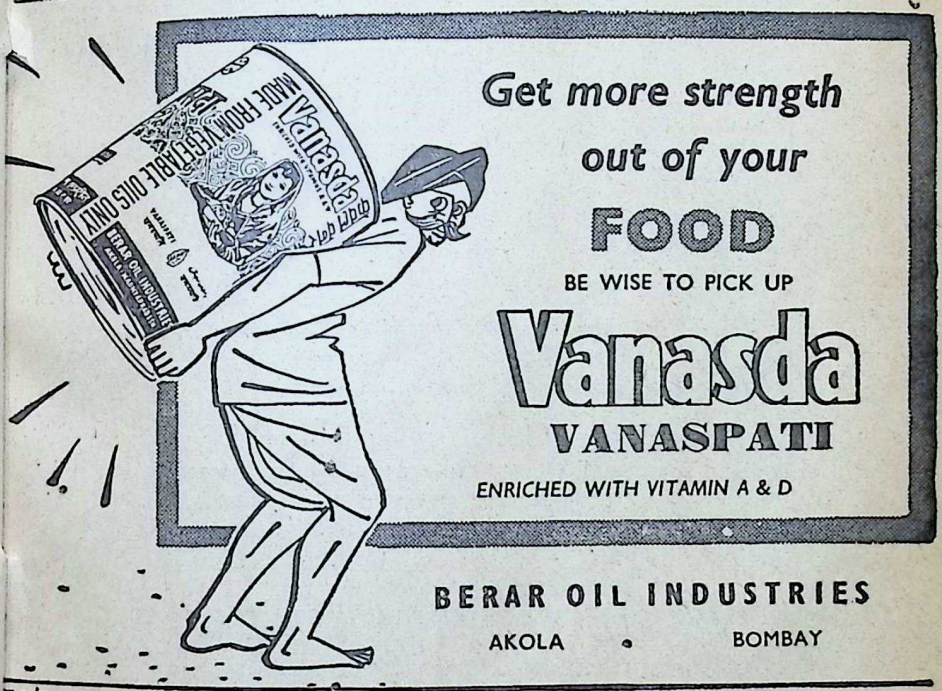
In compassion, lean to me and mould
My being's atoms to thine will
And make them sing of thee alone
Their destiny to fulfil.

Time flows by... lights that once were strong
Now fade... but this my soul knows, Friend,
That once I'm havened in thee, my life's
Quest shall not vainly end.

For, one with thee, whatever I do
Shall be inspired and crowned by thee
And I will draw my every breath
From thee, everlastingly.



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Sriman Narayan

TEN YEARS OF FREEDOM

THE Congress pledge for independence was fulfilled ten years ago. Since then, the Congress set itself to the other pledge—that of fighting poverty, ignorance, disease and inequality of opportunity. The ten years that have gone by have been years of great endeavour and consolidation. The country has taken rapid strides towards economic progress and stability. Throughout its epic struggle for India's freedom, the Congress has always stood for the betterment of the masses and the unprivileged. A precise direction was given to these objectives by the famous Avadi Resolution which laid down as Congress objective "a Socialist Pattern of Society." While we aim at socialism, we are also wedded to a democratic structure of society and we have proclaimed afresh that our means would be peaceful.

A planned approach to the problems of India was made under the First Five-Year Plan. Most of the targets laid down in the First Plan were fulfilled and in some cases even exceeded. The Zamindari and Jagirdari systems were largely abolished, and efforts are now being made to freeze existing land owners and their right to resumption for personal cultivation, to reduce rents, to fix ceilings on holdings and to introduce the co-operative methods in the various processes of agriculture. Production of food and other essential commodities were considerably increased.

Science, the basis of modern life, was nurtured and great laboratories and research institutes grew up all over the country. Vast River Valley Schemes such as Bhakra Nangal, Damodar Valley Corporation, Hirakud, Tungabhadra and others made substantial progress leading to the spread of irrigation facilities and the production of electric power. Many industrial plants came into being, of which mention may be made of the Sindri Fertilizer Factory, the Chittaranjan Locomotive Factory, the Hindustan Machine Tools (Private) Ltd., etc. By 1956, the production of ammonium sulphate in the Sindri Fertilizer Factory reached the record figure of 331,000 tons while the Penicillin Factory at Pimpri produced 14.12 million mega units of penicillin. The report of the British Heavy Engineering Mission who examined the programme of the Hindustan Machine Tools (Private) Ltd., said that the 17" centre lathe which the factory is producing at present is first class and compares favour-

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ably with machines of this type manufactured in any part of the world.

The Community Development Programme which was launched on Gandhiji's birthday in 1952 for transforming the entire character of rural life and economy, largely by means of guided self-help and improved organisation, has revolutionised the country-side by creating a sense of new confidence and self-reliance among the masses hitherto slothful.

At the conclusion of the First Five-Year Plan in March 1956, the Second Five-Year Plan came into being. In this Plan, emphasis was laid on a more rapid development of industry while the importance of greater production in the agricultural sector was also underlined. The production of steel was given top priority and three large new iron and steel plants are now being erected in addition to the expansion of the old plants. Organised attempts are being made to exploit the mineral resources of the country, especially oil and coal. Similarly, the chemical industry is being developed and considerable progress has been made in atomic energy research.

Despite a number of difficulties, such as the Suez Crisis, upward pressure in internal prices, acute shortage of certain materials like steel and cement and the running down, at a disquieting pace, of foreign exchange assets, the first year of the Second Plan recorded substantial achievements in some fields and a modest advance on th whole. The difficulties in seei the Plan through were recognis at the meetings of the All-Ind Congress Committee held at Ne Delhi on June 1st and 2nd 195 The economic policy resolution the A.-I.C.C. stressed that th principal targets of the Secor Five-Year Plan were the minimu necessary to create a progressiv economy in the country and to pr vide better living conditions f the people. While stressing th the industrial core of the Pla namely, the production of ste and coal and the development transport and power must be i plemented, the resolution urge upon the Government to mak every effort to prevent waste ar to ensure the utmost economy i administration in the Central ar State Governments and loc bodies and other Government i stitutions.

Side by side with economic pr gress, a social revolution has al been ushered in. Far-reachin legislations have been passed reform the Hindu Law in rega to marriage and divorce and i heritance by women. Thus, ou moded customs which bore dow upon our womenfolk have bee done away with and in this ar other ways, a larger freedom h been ensured to the women India.

No subject was dearer to Ga dhiji than the removal of u touchability and Harijan Uplif ment. The Congress made th

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cause of the Harijans its own and laboured for them throughout the period of our national struggle. By our Constitution and the legislations passed thereafter, the practice of untouchability has been made an offence.

The tribal people of India are an essential and important part of the country. They vary greatly among themselves. But all of them are noted for their vigorous life, their artistry and their folk-songs and dances. The Constitution has made special provisions for them and the Congress policy is to allow them to progress according to their own genius and ways of life.

Socialism does not merely signify changes in the economic relations of human beings. It involves fundamental changes in the social structure, in our ways of thinking and in our ways of living. Caste and class have no place in the socialist order that is envisaged by the Congress. In an under-developed country, the task of taking the people out of the morass of poverty and establishing a progressive economy is difficult. It requires a combined and persistent effort for a considerable period and a measure of austerity and avoidance of all waste so that maximum use can be made of the nation's resources. False standards of living and display have to be given up and those who lead the people in various parts of the country have to set an example.

India has launched a new and courageous experiment in comprehensive overall planning in a democratic set-up. I do not think that there is any other democratic country in the world which has entered upon such an experiment. So far only the U.S.S.R. and other communist countries have undertaken planned economic development. Such plans inevitably entail curtailment of individual liberties. In India, however, our leaders are trying to combine the best points in planned economy and a democratic way of life. The results achieved so far augur well for the future.

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POSITIVISM IN INDIAN THOUGHT—*contd.*

Besides these ideals of democracy, and the moral capacity for working it, Vedic thought has given to the world its first conception of popular bodies which are termed the *Sabha* and *Samiti.* The *Atharva-Veda* goes so far as to describe these two popular bodies as the twin daughters of Prajapati in order to emphasise the sanctity that attaches to these institutions as the most potent agency of social uplift. It also knows of the vote of the majority for which it uses the term *Narishta,* inviolable, because, as the commentator explains, the opinion of the many is to be deemed sacred and binding on all including the few dissenters.

Correct Conduct:

The *Rig-Veda* also insists on correct conduct as an essential of religion like ceremonial. There is a well-known prayer addressed by Bhikshu Angiras, a begging *Rishi,* to the Deity appropriately designated as the Deity of *Dana* or liberality. It forms *Sukta* 117 of *Mandala* VIII. It points out how charity is to be considered as an integral part of Religion, an imperative religious duty not less important than *yajna* or a sacrificial offering. The charity or *Dana* in the *Sukta* takes the form of a gift of food to save the hungry from starvation and death. In fact, the gift of food to the famishing is aptly described as the gift of life itself for Hunger is a form of Death. The prayer goes on to argue: "The rich man must not be too much addicted to wealth of which he can not be sure. For fortune is unsteady, like the moving wheel. Nor should he be proud of the wealth he has, for there is a richer man to humble his pride. Nor can his wealth save him from the primary evil of life, Death."

"This great Rig-Vedic ideal of feeding the hungry as a religious duty has inspired the great conception of Chandi, the Mother of Creation, manifesting Herself as the elemental hunger to which all life is subject. Sri Chandi of the *Markandeya Purana* has the following moving passage: *ya Devi sarvabhuteshu kshudharupena samsthita:* "that Deity who makes Her Presence felt in all creatures in the form of elemental hunger for food."

On the lines of this Vedic tradition, Hinduism was later codified and condensed into five kinds of daily worship called *Panchamahayajnas,* viz., worship of (1) Gods (*Devayajna*), (2) Ancestors (*Pitriyajna*), (3) Fathers of Learning the Rishis to whom we owe our cultural legacy which is our individual duty to preserve, and promote by your own contributions, (4) Guest as symbol of worship of man (*Nriyajna*), and (5) All living beings (*Bhutayajna*) by recognis-

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ing the sanctity of life through observance of the principle of Non-violence (*Ahimsa*).

It will thus appear that, apart from Nos. 1 and 2, the other three kinds of worship are secular and positivist in their character. The worship of man as represented by the guest follows the injunction of the *Upanishad: Atithi Devo Bhava* "Honour thy guest as you honour your Deity," while the last worship insists on the recognition of the unity of all life as the basis of universal brotherhood. These five kinds of worship prescribes stages in the progressive expansion of the individual into the Universal, which is the essence of what is meant by Religion.

Besides deifying democracy, early Indian thought has also deified the mother-country and elevated patriotism into a religion. There are some Indian texts which formulate regular prayers for the worship of the mother-country as the mother of all mothers, culminating in the noble and inspiring utterance: *Janani Janmabhumis-cha Svargadapi Gariyasi:* "the Mother and the Motherland are greater than Heaven itself." The mother-country is to be meditated as a physical and visible form in her various aspects. First, she is to be meditated as the land of seven sacred rivers in whose holy waters devotees belonging to different parts of the country, north, south, east and west, have their bath on the same festival days, with a common prayer, the purificatory and preliminary *achamana* prayer on their lips: "O ye Ganga and Yamuna, Godavari, Sarasvati, Narmada, Sindhu and Kaveri, Commingle ye thy sacred waters in my palm and impart to this, my offering, thy collective purity!" The devotees on the banks of the Ganga feel the inner kinship which binds them to their brethren of the same faith on the remote banks of the river Kaveri in the south, forgetting the geographical barriers that separate them.

Similarly, another prayer presents the country as the land of seven mountain ranges forming, as it were, the ribs and backbone of the *Virat deha* of Mother India: Mahendra (Eastern Ghat)—Malaya—Sahya (Western Ghat)—Riksha—Suktiman—Vindhya, and Pariyatra (Aravallis).

A third prayer calls up the image of the mother-country as the land of seven sacred cities which devotees from different quarters must visit on pilgrimage to attain enlightenment; Ayodhya (the city of Rama), Mathura (the city of Krishna), Maya (the city of Ganga), Kasi (the city of Siva Visvanatha), Kanchi (the joint city of Siva and Vishnu in the far south), Avanti (the city of Mahakala) and Dvaravati (Dwaraka in Gujarat). Followers of different sects must forget their religious differences in their common pilgrimage to the holy place, associated with their respective sects and Deities of worship.

These prayers educate the mind

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of the masses in a lively conception and direct comprehension of what constitutes their mother-country and in patriotism and nationalism.

This secular and nationalistic tradition has naturally influenced the administration of temples, which have always devoted a part of their endowments to social service on the basis of the principle that the service of man is a mode of worship of God as *Nara-Narayana,* God as embodied in Man. The vast South Indian temples are rich in such endowments. A few select examples will suffice for the present.

Inscription No. 202 of the Madras Epigraphy Report for 1912 registers the gift of a donor of land for maintenance of a Grammar-hall in the temple at Tiruvorraiyur called *Vyakarana-dana—Vyakhyana-mandapa,* for the upkeep of the teachers and pupils who should study Panini's grammar. This shows the broad educational outlook of the donor who, in preference to a directly religious subject, endowed the study of a hard and secular science like grammar, the science of sciences. This School of Grammar achieved great fame and attracted to itself further gifts. No. 110 of 1912 registers an agreement by which the residents of a particular area submitted to a special tax levied for the specific purpose of maintaining this school, and No. 201 records the gift of a whole village made by a private person for its upkeep.

No. 182 of 1915 records the ben faction of Vaisya by which we established (1) a school for t study of grammar and scriptur (2) a hostel for the students, a (3) a hospital. The hospital w provided with 15 beds. The st of the hostel and the hospit comprised one physician, one su geon, two menials, two maid-s vants as nurses, and one gene servant for the hostel and hospit The hospital was also equipp with a store of medicines such those derived from *Haritaki Gh ta* or *Lavana* (salt) and so kinds of oil.

No. 518 of 1915 registers a g of a queen to the elders of the v lage for the maintenance of a fee ing-house *(Sattra)* together wi that for students and teachers.

Sometimes, a special gift w made for endowing specified st dies. No. 233 of 1911 records gift for endowing the study the *Prabhakara*—the *Mimam* philosophy of Prabhakara. Th shows that temples were beco ing the centres not merely purely sacred or popular learnin but also of hard scientific and sch larly studies like schools of Hin philosophy.

No. 259 of 1905 records an e dowment of 44 villages for t specified purpose of providing fo and clothing for students and te chers and also for the entertai ment of 54 guests per day.

The Madras Epigraphy Repo for 1917 refers to a remarkable e ample of secular charities, of t

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establishment of a school, a hospital and a feeding-house, and another to a larger gift for founding all the institutions necessary for the people's welfare, such as temple, monastery, feeding-house, school, hospital, and a maternity home. There were also established in the village *village-guards*, together with craftsmen such as goldsmith, coppersmith, mason, bamboo-worker, blacksmith, potter, architect, carpenter, barber and artisan. In the feeding-house, arrangements were made for the feeding at all time, of men of all castes from the Brahmana down to the *Chandala*.

No. 33 of 1917 of the time of Rajendra Chola I (about A.D. 1023) records charities for a school and an attached hostel, with arrangements for feeding students numbering about 340.

An inscription found at Nellore mentions the endowment of study of the following sciences not connected with religion, that is, secular subjects, viz., *Rasa, Rasayana, Padanjana, Khadgayoga, Ghutika* (magic), *Kanyaka-vada* (erotics), *Mantra-vada* (spells), *Dhatu-vada* (metallurgy), *Dhumra-vada* (art of producing optical illusions in smoke), *Garuda-vada* (science of birds), and *Rasa-vada* (chemistry).

THE DOCTRINE OF KARMA—*contd.*

Apart from its metaphysical implications, the conviction in this transcendental principle of necessity is of great psychological and social significance.

Reconciliation with one's own lot as the necessary result of one's own past deeds gives a rare mental solace to many a sufferer for whom the only other alternative will be sheer despair and madness. Without bitterness and jealousy, the individual learns to face the facts of life squarely, with fortitude and hope.

The faith that whatever one does will recoil upon oneself, sooner or later, will develop the spirit of tolerance and co-operation which will save humanity from the evils of short-sighted materialistic living.

Human relations and actions come to acquire metaphysical significance in the light of this doctrine and an earnest attempt to regulate life accordingly paves way for useful and sane living.

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BHAGAWAN PARASHURAMA

PART III: IN A STRANGE LAND

76966

K. M. Munshi

PREVIOUS STORY

The Aryas led by King Divodasa of the Tritsu tribe and his High Priest Sage Agastya, are at war with Shambara, the king of Dasyus. Vishwaratha, the king of the Bharata tribe, is taken captive by Shambara. Shambara's daughter Ugra falls in love with Vishwaratha who accepts her as his wife.

Ugra gives birth to a son but is killed by Bhairava, High Priest of Dasyus. Agastya marries Lopamudra and Vishwaratha, Rohini.

Sudasa drives Vishwaratha from Tritsugram. Deeply grieved, Vishwaratha walks up the Gomantaka Hill seeking guidance from Lord Savita. He returns as Vishwamitra and is requested by Sudasa to become his High Priest.

After fifteen years, Renuka, wife of Jamadagni, gives birth to Rama. Disagreeing with others over Rama's education, Kavi leaves for Bhrigugram. Rama goes in search of him and on the way, is captured by strange men, when he gets acquainted with Shunahshepa, son of Ajigarta. He escapes. Vriddha spots him in the forest.

Six years after Rama's return to Jamadagni's ashrama, *Sudasa, now king of the Tritsus, invites Sage Vasishtha to be his High Priest. Shashiyasi, the Arya princess, is known to love the Dasya prince Bheda, who runs away with her.*

Vishwamitra renounces office. Arjuna, a Sahasrarjuna, the king of the Haihayas, wants to kidnap Loma and take her to his Anupadesha. Rama persuades his General Bhadrashrenya, the king of the Yadavas, to take him also with Loma. They arrive by boats in Saurashtra, and Arjuna being angry with Bhadrashenya removes him from the office of General of the Haihayas. Rama teaches a lesson to Madhu.

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4

GOMTI PUNISHED

WHEN Rama awoke from his sleep, he found all his limbs aching. He also saw that Loma, Bhadrashrenya and the Eldest Queen were anxiously looking at him.

"Gurudev, how shall I expiate for Madhu's sin in hitting you?" asked Bhadrashrenya penitently.

"Please don't think of it," said Rama modestly. "It only gave me an opportunity to teach him *dharma,*" he replied. "But who was his *guru?*"

"He has been with our *Purohit,* Kukshivan," said the King bitterly.

In the meantime, a retainer announced that Kukshi himself and Vijaya, the headman, had come to enquire about Rama's health. When they came into the hut, Rama accosted them with respect, though he could scarcely conceal his dislike of Kukshi.

"How is Kurma?" enquired Rama of Vijaya, the headman.

"He has high fever, but he is impatient to have your *darshan,*" said the headman.

"Oh, I will just go and see him," said Rama, as he got up from his bed.

"No, No. Don't get up Rama. Please lie down," Loma begged of him. "We have a festival tonight and you will be exhausted."

"What is wrong with me? Nothing," said Rama with a smile.

When he came out of the he saw that a large numbe young men and boys had colle there to pay him respects. As folded their hands in saluta mingled with fear, he smiled blessed them all.

As he proceeded towards the of the headman, he could see miserable condition of the p —dirty huts, old carts, torn clo slovenly, half-starved people. one place he also saw some p talking excitedly.

"These people appear to be happy over something or other," said Rama to the man. "Why are they so? Do know?"

"Who can be happy if the no water to drink? Yeste seven women quarrelled ov simple pot of water," said the man. "Now they all want t to some better place."

"If the King had not arrived terday, we would have starte the banks of the Sabarmati. just as well that King Arjuna away 300 horses and men here. Otherwise there would been no water left," said K almost maliciously.

Bhadrashrenya sighed. "My boys and horses have been t away to the war. I don't when they will return."

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Rama looked at Kukshi and ask-
"Why don't you ask for the
essings of the Gods? Why do
u leave these poor people in this
happy condition?"

The Gods themselves are an-
y with them," said Kukshi.

"Why? The Gods would cer-
nly bless them if they followed
arma," said Rama decisively.

"Bhargava," said the King, "we
ve *adharma* as well as misery,
th in plenty. All the time I have
en absent either at Mahishmati
with the Great King in war.
d I am very unlucky too. I
ve come back, but not after a
tory and empty-handed. I have
ught them neither wealth nor
ce, not fame but disgrace."

Rama was silent for a moment.
e Gods, he felt, were angry. No
ubt of it. Here, he found miser-
le men and women wandering
m place to place with no lands
till and no water to drink; a
ru, ignorant and conceited, who
not teach *dharma* to the peo-
nor bring down the blessings
Gods upon them; a king who
s always forced to remain away
m them: dirt, ignorance, lack of
nement. These were the peo-
whom his grandfather had
sed; possibly they were so
etched because of the curse.
t now he had come to save them.
could lift the curse and bring
blessings of God to them. But
y was he to do it?

n the evening when Rama and
na arrived with the King and
his family at the place where the festival was being held, preparations for making offerings to the sacrificial fire were afoot.

Soon after, the men, who had gone to the forest in search of Madhu, returned with him. Madhu's face was swollen; blood was over his body and his blood-shot eyes were full of malice.

When Bhadrashrenya saw his son, his face flushed with anger. "Vagabond, disgrace to the mighty Yadu's race. How dared you to lift your hand against Gurudev? Prateep, tie his hands and feet. I will punish him," shouted the King.

Rama threw an affectionate glance at Madhu and softly remonstrated. "Lord of the Yadavas, you should not punish Madhu any more. Poor fellow, he did not know who I was. And we are quits. He whipped Kurma and I saw to it that Kurma whipped him. Justice has, therefore, already been meted out. Possibly he has not taken any food since morning. He needs food." Then he turned to Revati, the mother of Madhu. "Mother, please see that he gets food."

Madhu looked at Rama, his face dark with sullen anger. The boys of his *gotra,* who had been his slaves till yesterday, were now laughing at him. The man who had beaten him and robbed him of his prestige was now their hero. Throwing a dark glance at Rama, he left the place with his mother.

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After offerings were made to the sacrificial fire, there was feasting and heavy drinking. Men and women both got intoxicated. Some began to dance and sing and others to abuse each other. Even Bhadrashrenya, Kukshi and the headman were tipsy.

In the meantime, four or five people pushed their way through the crowd and came in front of Bhadrashrenya.

"We do not want to stay here," they began to shout insolently. "Our cows are dying; so are our horses. The headman says that there is ample water on the banks of Sabarmati. Let us go from here."

The King, who was a little muddled, tried to wave them away. "Come, come, we will talk about it tomorrow," he said.

The men would not be shaken off easily.

"We do not want to stay here. Let us move out of here," one man said.

"For two years now we have been near Girnar, but without any water," said another man.

"Seven cows died today without water," said the third.

"The Gods have been angry. What else would happen if evil men come in our midst?" they all shouted.

The headman tried to pacify these men. "We were going to start last night. Now that the King has come, we shall call the *panch* tomorrow and settle the matter," he said.

"Oh, no. We want to st straightaway. Men of evil in ence have come in our midst. know that we are doomed!" t shouted and a large crowd gath ed round them.

Rama felt that these men w referring to his and Loma's arri as inauspicious. He felt the tice of it. His arrival would inauspicious, he felt, if the ri Gomti dried up no sooner he ca He looked at the King who now sober and appeared to se the sinister significance of the mand.

"We will settle these things morrow," said the King.

"No, no," the men began shout. "We will yoke our bullo straightaway. It is a moo night. The Gods have been gry as evil men have come in midst."

"But the High-Priest is aga our going," said the headman.

Kukshi smiled. "I was aga it yesterday, but today as I performing the sacrifice, I saw ominous sign." He looked Rama with ill-concealed mal and continued "Tomorrow stream will dry up. There is ing to be fierce heat. There is way but to leave this place."

Suddenly Queen Revati, mo of Madhu, rushed in excite "You said that we have been leased from our curse, but have brought two persons of omen and a curse has descen upon us. My son is on his de

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ed and Gomti is dried up, she and has deprived them of water. Now, Bhadrashrenya, who believed in him implicitly, was faced with a dire calamity: not only had Arjuna deprived him of all authority and prestige, but his people themselves had risen in open defiance.

Rama sensed the situation. No one had expected the King so suddenly. In his absence, Kukshi, who had in Madhu and his mother Revati convenient tools, had been all-powerful in the *gotra*. Now that the King had brought him as the Guru and Madhu's prestige had been broken, Kukshi was determined to destroy the *gotra*. If the King left this place as he was being asked to do, Arjuna was sure to destroy the Yadavas.

Rama put the question to himself. Had he come to make the Yadavas miserable? What was the use of his coming if he could not save them? As this thought flashed in his mind, every nerve in his body quivered with concentrated fury. He was the heir to the greatness of the mighty sages, Bhrigu, Shukra and Chyavana; of the power of Maha Atharvan; of the saintliness and learning of Jamadagni. And yet God Varuna remained implacable, and Gomti had dried up even as he came here. He would not tolerate this.

A sudden change came over him, Loma could easily see. He became mysteriously aloof and an awesome loneliness enveloped him. She had never seen him turn into

ried.
"Gomti dried up!" exclaimed
veral people all at once.
"Yes, two women who had gone
ere to fetch water came away
thout any."
The persons standing there be-
an to shout.
"Didn't we tell you that the Gods
ere angry with us?"
"There is no way except to leave
is place."
"Come along."
"Let us start; let us start."
Revati stood in front of the King
ith her hands on her hips. "Who-
er wants to stay here may stay.
and my Madhu are leaving this
ace," she said.
Bhadrashrenya rose from his
at. "Whoever wants to go, can
," he said frowning. "Sage Kuk-
ivan, you may go if you like.
evati, you also might go. I will
t leave this place. If necessary,
shall stay in the fort on the hill."
Rama, who was standing with
ma at a distance, was strangely
oved. He knew that Arjuna had
ld Bhadrashrenya not to leave
is place and that, if he left it,
e wicked Lord of the Haihayas
as not likely to spare the Yada-
s. This sudden desire to leave
the part of Kukshi, therefore,
as to destroy the authority of
adrashrenya.
A tornado swept over him. All
s—misery, squabbles, calamity—
as due to him. He himself had
cided to come here, and yet God
aruna was angry with Yadavas

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such a fearful person ever before.

"Loma, come," he said catching hold of Loma's hand.

The King heard him and said "Where are you going, Bhargava? Forgive me. I am being defied by my people. I feel insulted. But what can I do?" said Bhadrashrenya helplessly.

"I am going to punish Gomti," said Rama with an authoritative voice. The people who heard his words laughed derisively.

Rama stepped before them. The laughter vanished as they saw his flashing eyes and heard his firm determination: "I am going to Gomti. I am going to punish her."

Taking Loma by the hand, Rama walked away towards Girnar. The magic of his presence was gone and some people began to laugh again. "Oh, he will punish Gomti and she will give him water!" And they left the crowd to prepare for the journey.

Wrapt in concentrated anger, Rama climbed the mountain. His face was set in grim immobility. His eyes alone burnt like live coals. Only one thing was before him mind "Gomti had lapsed from *dharma*. She must be punished."

The concentrated fury had taken such possession of him that he did not even cast a glance at Loma who was accompanying him nor at Prateep, Kurma and the other boys who were following him at a distance.

As he reached the top of Girnar, the sun rose in a cloudless sky. Kukshi was right. It was going be a terrible day. There was breeze. The trees were moti less. Even the birds did not s A fierce sun was soon going scorch the waterless tract.

Rama reached the top of Girnar where the temple of Pa pati-Somnath was situate. Grim he set about clearing the place front of it. Loma, sensing his tention, collected the dried br ches of trees for the sacrificial fi

Silently Rama began to p pare for a *yagna*. He knew t it was through *yagna* alone t his ancestors could converse w the Gods and obtain their blc ings. But he was scarcely c scious of what he was doing. moved about as if in sleep. O one dread resolve had taken p session of him. He would invo the God of Fire, the guardian G of Maha Atharvan, and get H to send down water for the Ya vas.

As he started the *yagna*, Bhad shrenya, his Eldest Queen a others, who had come in search him, reached the spot. They stc awe-struck at a distance. He p formed the *yagna* with meticulo regard for rituals. He invok the God of Fire, gave Him the fi offering. Then his voice, resou ing with passion, pronounced t curse:

"Gomti, I, the grandson of Mah Atharvan, son of Jamadagni, curse thee. Thou hast depriv my Yadavas of water. I therefo curse thee. Thou hast left the

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athirst, and I curse thee. My curse shall fall upon thee. Thy bed shall always remain dry and stony. On thy banks shall grow wild thorns. The wrath of the Gods and the Rishis—of Bhrigu, Ushanas and Chyavana—shall descend upon thee. Thou shalt no more sanctify men. I, Rama, Jamadagni's son, I curse thee, Gomti."

Speaking as if in a dream, he walked to the edge of a precipice and began to pray to Varuna: "Varuna, Lord of Gods, come and save thy Yadavas. Greatest of the great, Thou, who knowest the path of the birds, come. I, Rama, the son of Jamadagni, invite Thee, Lord I want Thee."

The people who had come there watched this solitary young figure, enveloped in fierce majesty, standing against the sky, inviting Varuna hour after hour in passionate prayer. As the afternoon turned into evening and the sun was on the point of setting, a black cloud arose from the western horizon which was seen lit up by a flash of lightning.

A fear entered the hearts of the Yadavas as they stood there watching Rama. With folded hands and head bowed they began to pray with the Bhargava. One cloud after another floated in the sky; lightning flashed on all sides. Winds began to blow. Rama continued to utter *mantras* in a prayerful voice.

Suddenly darkness descended upon them. The wind shook the trees. Thunder echoed in the caves of Girnar. And there stood Rama, as if surrounded by lightning.

The rain came—in torrents.

Suddenly, there was a blinding flash which lighted up the sky. The Yadavas saw the solitary figure standing on the edge of the precipice as if commanding the elements, his hair wildly flying in the wind. Then fell the lightning, cleaving one of the peaks of Girnar. A clap of thunder followed. The three worlds trembled.

And from where the peak had been shattered, sprang forward a hard and mighty storm seeking a new bed.

Disregarding the fury of the elements, the Yadavas rushed down the hill to take their cattle to some shelter.

[To be continued]

A man who has stumbled down has to get up taking support from the same earth. Even so the Lord is the only support for one who has offended against Him.

—Bhavishya Purana

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Sun Worship IN INDIA

Sahib Singh Ahuja

THE Sun is one of the millions of heavenly bodies in the Universe. It is the centre of the solar system and is the body which is the source of heat and light to our planetary system.

It is estimated to be 93 million miles away from the Earth, has a diameter of 865,000 miles and a volume a million times larger than that of Earth. The Sunlight travels at a speed of 186,000 miles per second and it is estimated that a beam of light from the Sun takes 8 minutes to reach the Earth.

The Sun rotates on its axis from east to west. Large spots are observed on the Sun varying in size from 30,000 miles in diameter—which form and disappear at irregular intervals. The area of the disc covered by the spots, however, reaches a maximum roughly every 11 years, when the Sun's heat seems rather greater than usual and magnetic storms more frequent.

Spectrum analysis shows that the Sun is composed of many elements found in the earth's crust; its surface temperature is about 6,000 degrees centigrade. The apparently inexhaustive heat of the Sun, which has maintained life on earth for millions of ye is derived from the destructio hydrogen nuclei into helium clei, in which process 4 mil tons of matter is destroyed ev second.

At this rate of conversion, it been estimated that the Sun go on radiating for 30,000 mil years.

SUN: this huge ball of fire been the object of awe and w der and being the source of h and light, it is worshipped in In from time immemorial. The yans used to worship the Sun ing it as a deity. One of the Ve hymns to the Sun is,"Thou c cover the earth which bear mankind, thou dost flood the air, and thou looketh upon all doth exist,—seven tiny-rayed llions draw thy chariot. O, da ing Surya, thy beautiful hair crowned with beams of light—t god who seeth all things."

"The Sun is the soul of the move and of the immoveable.—*Rigveda.*"

Dawn, as Aruna, has mythol cally been depicted as the cha teer of the Sun. *Rigveda* descri the precursor of the dazzl Surya as "She, the daughter of sky, has appeared shining a

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e young maid in white robes rul-
g over all earthly treasure—O,
wn, here today auspicious one—
ine afar."

An English poetess has des-
ibed the Sun in the following
nes:—

"Thou art no lingerer in monarch's halls,
A joy thou art, and wealth to all,
A bearer of hope unto land and sea,
Sunbeam! what gift hath the world like thee."

Gardiner Roney says, "Bathe
our body in the Sun. The Sun
the greatest of all healers and
e source of all health—and today
roughout the world, tuberculosis,
eumonia, eczema, colds in the
ad, and pulmonary disorders
nerally are being cured with re-
larity, speed and certainly by
is new method called Heliothe-
py."

Sun's rays are the source of all
ods, the stimulant tonic and
ealer incomparable. Sun, Air and
e Earth are the trinity through
hich mankind may be revitalised
d recreated. All the three have
finite therapeutic values upon
hich the human organism is de-
endent for its physical, natural
d spiritual well-being. Sunlight
as essential to the growing child
it is to the growing plant.

Dr. Rollier of Switzerland, a
loneer of the realm of heliothe-
py says, "Sun-bathing ought to
ay just as important a part in the
hool programme as gymnastic
ork and the two can often be
mbined. Recreation and physi-
l training should be so arranged as to have the benefit of the early Sun and the children should take them with their bodies exposed."

The vegetables grown above ground are kissed by the Sun and are richer in food value than the root vegetables The milk of cows fed and kept indoors all the day long does not contain enough of Vitamin D, the sunshine vitamin, which is essential to growth and health. To produce this Vitamin D the cow needs to get out of doors into the ultra-violet light of the Sun. The flowing river, the driving wind, the passing clouds, the rolling thunder and the flashing lightning; the falling rain, snow, dew, frost or hail; the growth of plants, the warmth and motion of human bodies; the combustion of wood or coal—all is but solar energy in action.

"To have good health, you must get sufficient pure sunlight, for pure morning and evening sunlight builds rich red-blood, tones up the entire system, clears the skin, builds resistance to disease and gives you the growing energy and appearance of radiant youth." (*Physical Culture.*)

"The Sun is the original source of all life. Take away those rays, exhaust the Sun's energy and out will go life on the planets. When one considers what the Sun has made possible, what the Sun has actually brought about and perpetuates, it is little wonder that this light of all life should receive humble homage in the form of sun-worship by primitive peoples.

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"Babies are strengthened in every organ, tissue-function and cell by sunlight. Their resistance to disease is heightened to a tremendous degree when their bodies are exposed to the Sun's health-giving rays." (Dr. E. C. Gray, M.D.)

Ernst Haeckel, a most determined thinker and scientist of Germany says, "The Sun is the deity of light and warmth, on whose influence all organic life insensibly and directly depends—Sun worship (solarism or heliotheism) seems to the modern scientist to be the best of all forms of theism and one which may be most easily reconciled with modern monism. For modern astrophysics and geogeny have taught us that the earth is a fragment detached from the Sun and that it will eventually return to the bosom of its parent....

"As a matter of fact the sun-worshippers attained thousand years ago a higher intellectual and moral standard than most of the other theists. When I was in Bombay, I watched with great sympathy the elevating rites of the pious Parsees, who standing on sea-shore or kneeling on their prayer rugs offered their devotion to the Sun at its rise and setting."

Hindus have been practising Suryanamaskars since long. This exercise is sun-adoration for health, efficiency and longevity. Every namaskar is concerned with the action of eight different parts of the body. This sort of salutation is termed *"Sashtang-namaskar"*—an eight-sided or eight-limb adoration.

There are three places known India where mounments in t shape of temples have been erect in humble homage to the Sun-G The oldest seems to be the o which was at Multan (West-Pak tan). This temple which is said have been founded by the Zoro trians, was destroyed in the re of Aurangazeb. Multan has p duced a famous Muslim saint the 18th century, Shammas, w was a zealous devotee of the Su

The second is the celebrat Martanda temple of Kashmir. Th temple was built by the gre warrior-king Lalitaditya, as h mighty tribute to the Sun-G The temple was pillaged by Sika dar, the iconoclast, along wi many other temples in Kashm valley. The third temple also bu in the honour of Sun-God, w constructed by King Narsingdeva at Konrak in Orissa. This temp is now in ruins and only a part the huge shrine is standing.

Sun-worship received impet and encouragement even from t kings of Kashmir. Long after t Hindus of Kashmir were convert to Islam, the Kashmiris continu to worship the Sun despite t fanaticism which they inherited new converts. There exists Kashmir a sect of Mohammeda ism who are called Shamsis, mea ing worshippers of Sun. (Sun called Shamas in Arabic.)

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QUESTION BOX

ANSWERS by K. M. Munshi

Kulapati Sri K. M. Munshi has kindly agreed to answer in these columns questions from readers of Bhavan's Journal on topics falling within the scope of the Journal.

309

Sri P. Yadi Reddy, Bolarum.

Q: *What is meant by true Civilization? And which is the most civilized country in the world?*

A: 1) Civilization, as distinguished from culture, would mean the material equipment of life. In that sense U.S.A. would be the most civilized country.

2) If it is taken in the sense of culture, it would mean that the way of life is informed by fundamental values which leads man to a higher life.

3) If the fundamental values of courage, maturity, cohesiveness, and self-restraint, are taken into account, I would call England the most civilized country in the world, and after it, Germany and Japan.

4) If the values of non-violence, tolerance, kindliness and God-mindedness are taken into account, I would put India as the most civilized country, in spite of a growing element which is bent on rooting out these values.

310

Sri Adapa Govinda Rao, Visakhapatnam.

Q: *What is your view on the present food situation in India? Do you suggest any measures for overcoming the shortage?*

A: 1) What with a fast growing population and an undernourished people, our country, though it is progressively growing more food, will find it hard to be self-sufficient for many years.

2) More of minor irrigation, more of labour and fertilisers and organic manure;

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more of modern methods of intensive farming; and above all, a concentration on increased food production in each acre of irrigated land without frittering away energy in discussion or over-emphasis on social improvement.

311

Sri G. S. Agarwal, Simla-4.

Q: What is national character? How much of it our people possess and how can it be developed?

1) National character is indicated by the way in which a nation, as a collective unit, acts in the face of difficulties. The way may be daring or cowardly; it may be cohesive or fissiparous; it may be noble or mean; mature or immature.

2) It can only be developed by developing a consciousness among the people which is able to take collective action characterized by courage and self-restraint, in the face of difficulties, resistance or defeat.

312

Sri S. Sundara, B.Sc., Mysore.

Q: Is it not true that Spiritualism is the outcome of the highest kind of pessimism?

A: No. Without the life of the Spirit, man would have no hope, no aspiration, and no urge to rise higher. Spiritualism is, therefore, the outcome of the highest optimism in the progress of the individual without which society cannot make any progress.

313

Sri R. Ramakrishnan, Kozhikode-2.

Q: Gita teaches us to perform Nishkama Karma. But is it quite possible to do this? As far as I can say every action performed by everyone has some definite purpose behind it. Even the war of Mahabharata and of it the Gita had a purpose behind it. Please enlighten.

A: Nishkama Karma is not purposeless action; its purpose is to make the action perfect by (1) treating it as an offering to God; or (2) by concentrating on making it perfect, irrespective of the benefit it might yield or of the fear that such benefit would be lost. But under no circumstances should it be inspired by selfish desire or egotism.

314

Sri A. Venkanna Setty, Hospet

Q: What is "Om"?

A: This sacred syllable is God. It is not His symbol, but by the repeated utterance you try to establish contact with Him. You must so train yourself that when you say it, you feel the presence of God.

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315

Sri N. S. Narayan, Trivandrum.

How can fear be eliminated?

Be indifferent to praise or blame; be silent in the face of calumny; be satisfied with whatever you come by. Do not be attached to a particular house or position. Be firm to follow your duty. But all these steps may be short-circuited if you can develop faith in God and try to be His instrument. Then you are fearless like the kitten, for the Mother Cat then holds you in Her mouth, looking after you for all She is worth. If you do this you will be *vigatabhee.*

316

Dr. M. Srinivasa Rao, Nellore.

What is conscience? Does it vary with persons following different religions during different eras?

1) Conscience is the instinctive response of the Moral Order in an individual to a given situation.

2) Moral Order, or the Law of Moral Causation, operates on the plane of consciousness throughout the Universe. Its aspects are termed "Mahavratas" in the *Yoga Sutra.* The Law ordains that if you love, others will love you; if you are one in thought, word and deed, you will accomplish things etc.

3) It is as inescapable as, if not more than, the physical laws. The strength of its responses differs from individual to individual. This is because the consciousness of each one differs in its sensitiveness to the Law.

4) Conscience, therefore, has nothing to do with religion, but the sensitiveness of each individual to the Law differs according to the moral values inculcated by the religion he follows.

317

Sri I. Mallikarjuna Rao, Nellore.

Q: *When a man is truthful and just where is the necessity for him to think about God or repeat his name?*

A: A person who is truthful and just would necessarily draw his strength to be so from God, for God is Truth. If a man has implicit faith in truth and justice, it means he believes in the supremacy of the higher laws of the Moral Order, and this Order is but an aspect of God. I have not known a man who has no faith in the Moral Order and still is truthful and just. If one can acquire firm faith in God or any of His aspects, one need not think about God or repeat His name, but it is very difficult to have such faith without doing so.

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Our Fortnightly Profile—77

Mr. Lim Yew Hoc

SINGAPORE means the Lion City but in the island of Singapore no lions live outside the zoos. However the name is appropriate, for men of all races had to be possessed of a lion's strength and courage to create so fine a place from such unpromising a swamp bought by Sir Stamford Raffles from a local ruler in 1819. With its plush night-spots, sea-side restaurants, glittering sky-scrapers and streamlined cars fleeting along metalled roads, it is today the most advanced city in South-East Asia with a cosmopolitan population exceeding a million. Its four-mile arc of docks has made it one of the greatest sea-ports of the world. After a long spell of British rule, she will soon become a member of the British Commonwealth family. The man who will be leading her to the new political era is 43-year old Chinese-born Lim Yew Hock, her elected Chief Minister.

Small, pipe-smoking, bespectacled Mr. Lim comes of a family living in Singapore for over three generations. Born in 1914, he had the misfortune of losing his father, a Chinese merchant, rather early, as a result of which he had to discontinue his studies at 17. After three years of unemployment, he started life as a clerk, finally left commercial employment to become full-time Trade Union worker.

During the Japanese occupation Mr. Lim obtained a licence for vending charcoal and his whole family eked out its living by selling charcoal and doing other odd jobs. He had a hunch then; ac

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g to Mr. Lim: "It was this upation that brought us to lize that it was time that the ul people took an interest in tics". In 1946 he became full- e Secretary of the Singapore rical and Administrative Work- Union, resigned his commer- post and became a full-time de Union worker.

Mr. Lim joined the Singapore bour Party in 1949, and was its sident in 1950 and 1952; in 1951, was President of the Singapore de Union Congress. He con- ted the election to the Legisla- Assembly in 1951 and 1955 and . He was a Member of the del Commission whose delibe- ions have resulted in the new orms for Singapore. He was nister for Labour in Mr. David rshall's Government and Chief nister since Mr. Marshall's ignation.

Early this year, Mr. Lim led a egation to London for constitu- nal talks as a result of which gapore will get complete inter- self-government to be headed a Singaporean whose designa- n will be Yang do-Pertuan gara. Britain will maintain ntrol of external defence and ne Treign affairs in consultation with Singapore Government; she ccupall eventually achieve indepen- cence ice as an integral part of the is wlayan Federation.

One of the first things, therefore, Mr. Lim did, after becoming Chief Minister was to meet Tungku Abdul Rahman, Malayan Chief Minister, to hold talks on mutual co-operation and understanding since he feels that the two governments are complementary.

Under the new citizenship laws, the franchise has been enlarged. The task ahead of Mr. Lim, however, is not easy. The birth-rate is enormous and poverty, appalling. Unemployment has lately reached hideous proportions. There is corruption. There are secret societies and Communist lairs. But given the goodwill, there is little doubt that Mr. Lim will rise to the occasion and justify the faith reposed in him.

By religious faith, Mr. Lim is a Methodist and politically a moderate socialist, Trade-Union pioneer and bitter anti-communist. Years of preoccupation in the service of his people have precluded him from enjoying any hobbies except perhaps for an hour of relaxation over a book in the evening. He lives in a modest suburban bungalow and loves to drive alone round the teeming alleys of Singapore's China-town to chat with the working people.

Mr. Lim is married and is father of one son who is studying engineering in London and two school-going daughters.

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Simhasana Dwatrimsika—51

PRINCESS VICHITRAKALA

King Bhoja, who discovered the divine throne occupied by King Vikramaditya of Ujjain, installed it in his durbar and after properly worshipping it, tried to ascend its steps. But at each step, he was stopped by the statuette holding it which related the exploits of King Vikramaditya. Bhoja had thus been stopped for twelve days.

ON the morning of thirteenth day, King Bhoja and his minister Nitivakya woke up early as usual, and after finishing their morning ablutions, said their prayer and distributed different kinds of gifts. Breakfast over, they dressed up for the Durbar and marched in the direction of the throne-room. On the way Bhoja thought "I don't know what is in store for me today. For twelve days I have been foiled in my attempt to ascend the throne and I wonder if I will succeed today."

On reaching the throne-room, Bhoja offered prayers to the throne and started ascending it. As soon as he set foot on the thirteenth step, the statuette holding it burst into a sudden fit of laughter and addressed King Bhoja:

"The great King Vikramaditya sat on this throne and ruled the country which under his just rule prospered in an unprecedented manner. May I tell you an incident in the life of that great k for your edification?"

King Bhoja being thus challe ed could not help replying in affirmative; he stood with atten and listened to the story.

Said the statuette:

When the great King Vikra ditya was ruling this coun there was a city in the So named Dakshapuri which was ed by King Durgeswara. He very learned and good-natu His wife who was extrem beautiful was also a learned devout lady. Under their rule, city prospered, but the king sad at heart because he had childre n.

On the advice of the learned of the town, the royal couple dertook a series of fasts and p ers directed to their family d Parashakti. The latter, grea pleased with the devotion of king and the queen, appeared fore them and said: "I should

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am gratified by your devotion to e. I am, however, unable to bless u with a son, because of your st *karma;* but you will have a autiful girl." After saying this, e disappeared. From that time e queen showed signs of preg- ncy and for ten months, they d the entire city lived in great y.

In due time a girl was born hose beauty had no parallel. The ng and the queen named her chitrakala and taught her all e arts and sciences. She turn- out to be a great pastmaster in usic, dance and other fine arts. hen Kala came of age, King Dur- swara was busy looking for a itable son-in-law. Kala on her rt in the fresh bloom of her olescene dressed herself in vari- patterns and being a hefty girl ok great pleasure in games pecu- rly suited to women, like play- g the ball, picking flowers, swim- ing in the pools, etc. During one these sprees, she got into uble.

Not far from the city of Dak- apuri was a hill by name Malli- rjuna. In one of its caves lived *rakshasa* known as Mriganka. e was known to be most power- l by virtue of his *tapas* and could ake himself invisible to ordinary man beings. It was his practice roam over parts of the world ring day and return to his lair nightfall. During one of his ttings while flying in the skies, happened to notice Vichitrakala orting in a bower attached to the palace. Her beauty proved to be a magnet to which his eyes remained glued for minutes together.

When Princess Kala's attendants drew her attention to the hideous monster's gaze falling on her, she looked up and out of terror, ran to her apartment. Her friends who followed her related to her all about the strength and evil nature of the *rakshasa,* whereupon Kala directly ran to her father and reported the incident.

King Durgeswara on hearing this exclaimed: "My God, I don't know what is going to happen to you, because Mriganka is ruthless and he will carry out his intentions at all costs. Personally I am not aware of anybody who could vanquish him because of his power. I can think of no one who could protect you from this danger except our deity Parashakti who gave you to us. Please go to her and pray to her and she will show a way out."

The entire royal household became shaken by this news and the guards were alerted to keep close watch on intruders, although it was well-known that he could not be resisted.

At nightfall, Princess Kala took her bath and carrying the materials of worship, went to the temple of Parashakti, the doors of which happened to be open as the goddess had gone out on her usual rounds. Princess Kala went inside and bolted the doors. Soon the goddess returned and on finding the doors closed against her,

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knocked against it, asking, "Who is inside?" But Kala did not reply for some time; but later opened it and the goddess entered. As soon as Kala saw the goddess, she fell at her feet to which she clung and bathed them with her tears.

The goddess raised her and wiping her tears, asked Kala, "What ails you, my child? Why do you weep?"

Princess Kala started sobbing again. The goddess embraced her fondly as a mother and comforted her for some time.

Kala said: "Mother, this evening *rakshasa* Mriganka espied me from afar and it appears he is bent on taking me away. Please protect me. I have no other go besides you."

"My child," said the goddess, "what a misfortune! It is well nigh impossible to overcome that *rakshasa* because of the boons he has got from Brahma. There is only one person who can overcome him and it is King Vikramaditya of Ujjain. You go to him straight now and request his protection."

On hearing this, Princess Kala said: "Mother, if that is your orders, I am prepared to go right now, but what shall I do with that demon if he accosts me on the way?"

The goddess said, "You don't worry about it. I am now making you look like an old woman by my touch. You can proceed to Ujjain in this disguise so that no one can recognise you. On reaching Ujjain, if you want to regain your u form, think of me and I shall you back your normal figure bless you."

Princess Kala returned h and related to her royal par the instructions of Parashakti with their permission proceede Ujjain which she reached not after. At the outskirts of U she saw an eating house con ed by an old woman where took lodgings in the hope of ing King Vikramaditya.

Princess Kala in the garb o old woman was waiting for opportunity to meet King V maditya. But for one reaso other she could not gain entr into the palace. One night, ever, she was singing at the of her stay a sweet *raga* to th companiment of a *veena* mere a matter of exercise. Since she a pastmaster in the science of sic, her performance was su It so happened that King V maditya was going by that in his usual nocturnal patrol. song sung by the Princess ap ed to him so much that he ma mental note of it and return the palace. When next mor Vikramaditya started business first thing he did was to word to his minister to fetch lady—whoever she was—sin from the boarding house the vious night. When, therefore, royal messenger asked her t company him, Kala felt that it the hand of God, which drew

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to the king's presence. So she gladly went.

King Vikramaditya on seeing her rose from his throne, and respectfully conducted her to a seat of honour and in the presence of all of his courtiers, requested her to give the audience some of her wonderful songs. Princess Kala felt greatly honoured and being in high spirits, she brought into force all her abilities and gave a performance which enthralled the whole audience including the king.

King Vikramaditya at the close of the performance was lost in deep thought. He could not reconcile such a voice with an oldish appearance. Feeling that there was something unusual about the lady, he called her aside and asked her: "Dear lady, who are you? What is your name? Where are your noble parents? Why should you come here in this form? I request you to tell me the truth."

On hearing this, Princess Kala replied: "Noble sir, I am Vichirakala, the daughter of King Dugeswara of Dakshapuri. A *rakshasa* by name Mriganka wanted to carry me away and consequently, I prayed before our family deity Parashakti to protect me from the demon; but the goddess asked me to seek protection under your venerable banner and by way of interim protection, the goddess gave me this aged form."

King Vikramaditya was satisfied with the reasons adduced by Princess Kala, and replied to her: "Dear lady, I am so glad you have come to me. Please be free of all fears. I shall remain your protector. You may, therefore, remove your aged appearance and remain your usual self. I shall myself marry you as soon as Uttarayana starts."

On hearing this, Kala was greatly overjoyed and by contemplating on Parashakti she cast off her elderly form and became her real self. On seeing her charming figure King Vikramaditya felt more than justified in having taken an interest in this immortal beauty.

King Vikramaditya appointed a team of servants to look after Princess Kala's comforts and placed at her disposal a most charming palace which he ordered to be heavily guarded against all intruders.

While everyone was expecting the return of Uttarayana, the turn came for King Vikramaditya to go on his half-yearly self-exile to the forest. In view of the precious protection given to Princess Kala, King Vikramaditya called his minister Bhatti and told him all about Kala, and instructed him to protect her against the *rakshasa* Mriganka. Handing over charge of the kingdom to Bhatti, King Vikramaditya went into exile in the company of his favourite ghoul.

While Kala was thus being protected by Bhatti, Mriganka was searching heaven and earth for the princess; for, when he came back to Dakshapuri the next day with the intention of carrying her away, he was surprised that she

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had completely disappeared. But he did not lose heart, because he was conscious of his great strength and his ability to travel anywhere he liked. He, therefore, made a plan of action that he should search every nook and corner of the world.

After searching many a part of the country, he came to Ujjain and knowing well the valour of King Vikramaditya, entered the city with great trepidation. He thought of a plan and accordingly he disguised himself as a merchant selling bangles which are exclusively worn by women of high society. He had with him a particular set of two pairs of bangles which was very costly and which could be purchased only by a royal household.

As he was coming around the city showing the bangles, some palace attendants happened to notice those beautiful bangles and one of them suggested that the costly pairs could well form a present for King Vikramaditya's new bride Princess Kala. As the other attendants also agreed, the matter was taken to Bhatti who was in charge of the kingdom. In deference to the wishes of the women, minister Bhatti sent for the merchant and when he saw the bangles, he too was greatly taken in by their workmanship and decided to buy them as presents by the great monarch for his lady-love. Bhatti bargained for the price and fixed it at two lakhs of gold coins for the two pairs.

When it was about to be h
ed over, Mriganka felt that
the bangles left his hands
would not be in a position to
out for Vichitrakala. So he
gested to Bhatti: "Respected
may I submit that these ban
being very precious, I should
given the honour of putting t
on the princess's hands myse

When Bhatti heard this requ
he knit his brows and felt tha
long as the money was paid in
the merchant had no right for
other interest. Suddenly a thou
struck him whether there c
not be any fraud and whether
merchant could not in reality
Mriganka in search of Princ
Kala.

Great diplomat that he w
Bhatti brought the situation
control by saying: "Now that
are talking of the final arra
ments for purchase, I feel
would only be fair if we wait
King Vikramaditya himself—
him to personally put them on
the hands of his queen. I also
that in such transactions wh
huge sums are involved, I had
ter take his personal sancti
Could you, therefore, be k
enough to wait for a few mor
till the king returns?"

Mringanka was a little ta
aback by the reply, but protes
"If you people say like this, h
can I expect to sell such preci
jewels? It is meant only for
royal household. But you see
am travelling from place to pl
and it is manifestly unfair to

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...e to wait here for months toge-...er. If I go from here, I do not ...now whether I will be back at ...e time of the king's return. I ...opose a compromise. If you ...n tell me now where King Vik-...amaditya is, I will myself go to ...im personally and get his per-...ission for purchase. Do you ...gree?"

"You are quite right" replied ...hatti. "King Vikramaditya is at ...resent in the Dandaka forest. ...ou are quite welcome to meet ...im and get his approval."

On hearing this Mriganka, the ...ke jewel-merchant, made straight ...r the place indicated by Bhatti ...here King Vikramaditya was ...pending his exile. In a surpris-...gly short time, Mriganka located ...im. On seeing King Vikramadi-...ya, the fake merchant fell at the ...et of the king and said: "Great ...ing, minister Bhatti sent me to ...ou on a small job. I showed these ...angles to him and he approved ...f them as fit presents for you new ...ueen. But since the amount in-...olved is over two lakhs of gold ...oins, he thought it better to get ...our prior approval. I volunteer-...d to get it for him. Here it is, ...ou can have a look at it your-...elf." Saying this, Mriganka hand-...d over the precious bangles to ...ing Vikramaditya. The latter ...as, no doubt, greatly impressed ...y their workmanship and quality, ...ut what exercised his mind was ...his: "Bhatti is in entire charge-...f my kingdom and that being the ...ase, why should he seek to get my prior approval for this small piece of transaction? Bhatti is too clever and he could not have done this, had it not been that he suspected some fraud, and as I remember, possibly this man has something to do with Mriganka, that *rakshasa* who has threatened to carry away Princess Kala, because this ornament is meant for women. I shall put him to test." So thinking, he called his favourite ghoul which was always invisible and asked it:

"Tell me now, who is the man before me?"

The ghoul being gifted with superhuman knowledge easily identified the merchant as the *rakshasa* Mriganka himself. So it told King Vikramaditya that the merchant was in fact Mriganka in disguise. This conversation was held in mysterious language by signs and hence could not be noticed or deciphered by the fake merchant. When King Vikramaditya knew that it was the *rakshasa* under a ruse who was standing before him, he invoked the blessings of his favourite deity Mother Goddess of Ujjain and whipping out his magic sword, flung it at the neck of the fake merchant whose head rolled down on the mud in a pool of blood.

Taking the precious bangles from the fake merchant, King Vikramaditya waited till the completion of his six monthly exile; and when he returned to Ujjain, with his own hands he put those

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bangles on the hands of Princess Vichitrakala.

By that time Uttarayana had come and King Vikramaditya married Princess Vichitrakala with whom he lived for many years.

The statuette which was telling this story stopped at this stage and asked King Bhoja, "Bhoja, if you think you are as clever, intelligent and valiant as our King Vikramaditya, you can climb on this throne, but not otherwise."

King Bhoja on hearing this, bent his head down in humility, and walked back to the palace accompanied by Nitivakya and other courtiers.

(To be continued)

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SSAGE TO HUMANITY. By wami Balananda. Published y Sri Ramakrishna Kuteeram, oteru, (*via* Relangi), West odavari District. Pp. 448 + X. rice Rs. 15.

The human ailments are, according to the author, due to the fact t we have forgotten one fundantal fact viz. that there is a ritual principle working in all ee categories of the beings viz., *beings of fixed movement* getation), *non-human beings h minor senses* and *the human ngs*.

n all these three stages there is evidence of the manifestation the All-in-All. The difference ween non-human and the nan, according to the author, is ndard awareness"—awareness the condition as a progress on ich depends their happiness l safety. Safety and happiness common to both non-human l human beings. But the distion between them depends n human progress. The hor has given a realistic pice of human progress in "Mese to Humanity".

Happiness can be attained ough upward progress and not ward progress, as humanity is required to function harmoniously and progress humanly. Such an upward progress is possible, for each element is constituted of the three energies of Love, Knowledge and Strength. Right and wrong habits, right and wrong love depend upon the right and wrong principles—the principles which deserve much consideration but controversial in nature, as they differ from person to person and from generation to generation. However, the author has successfully shown the efficacy of the spiritual principles. He reminds humanity to become aware of the spiritual principles which would enable humanity to follow the purposes and intentions embodied in the principles. He has stressed on the institution of marriages and mutual co-operation to fulfil the object, and expressed the hope that human beings in future will become the benefactors of all beings.

The author has also cautioned pretenders to spiritual leadership that political institutions were established on spiritual principles. Their conceptions should not be too narrow but universal, not only in religion but also in politics. Social and political leaders, particularly in India, are advised to

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promote the advancement of society on the spiritual plane of life.

In conclusion he says that the actions of yesterday are an indirect concern of tomorrow's actions. He advises parents not to thrust their likes and dislikes on their children as, according to the author, humanity should feel, think freely, and canalise the manifestation of spirituality in their dealings with things, affairs and among themselves. If freedom of thought is hampered, the manifestation of the spiritual principles would be hampered.

Swami Balananda has really done a good service to humanity by reminding them of the efficacy of the spiritual values at such a critical period. He has a way of saying things which goes directly to our heart. This would have been more effective had the language been a little bit simple and direct.

—Prof. H. R. Pandurangi

YATRA MARGA DHARSHINI (In Telugu). By Ragam Venkateswarulu. Published by Sri Sitarama Nama Sankirtana Sangh (Regd.), Sri Rama Nama Kshetram, Guntur. Price: Rs. 4/-.

India, especially the southern part of it, is dotted all over with temples and holy centres of pilgrimage. A pilgrim visiting these places has to face many prob For one thing, he is in str surroundings, the places to be are far too numerous, the language is probably new to and he may not know wher can have his board and lodg In all these matters, local gu are available, but experience taught us not to rely too muc them.

It is in this context that book under review must be d ed a real boon. It is not a travel guide: it is an encyclopa Valuable information, both le dary and historical, relating t the temples scattered over Guntur to Cape Comorin, is gi Besides, such details as the m of transport available in each every place, the Dharmashala choultries situated there, the portant sites to be seen and the religious rites and rituals t performed and their religious nificance are explained in mi detail. The author's love of mi ness of details is so studied even bus and train fares are gi A feature of the book is the gr ing together of words and tences in everyday pilgrim's lance, given in the Dravidian guages with their Hindi equ ents. There is no doubt that book will satisfy the want w every pilgrim feels.

T. A. V. Diksh

Edited by S. Ramakrishnan and printed and published by him for the Bharatiya Vi Bhavan at the Associated Advertisers & Printers 505 Arthur Road, Bombay 7. Editor: J. H. Davc.

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FORTNIGHTLY

Vol. IV

No. 7

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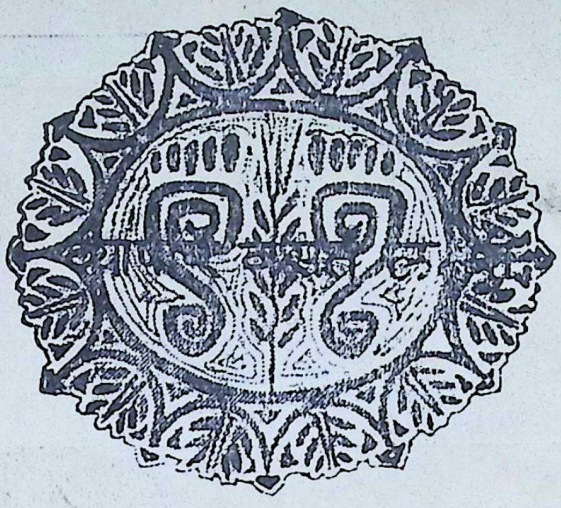

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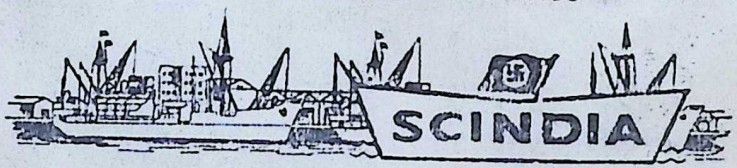

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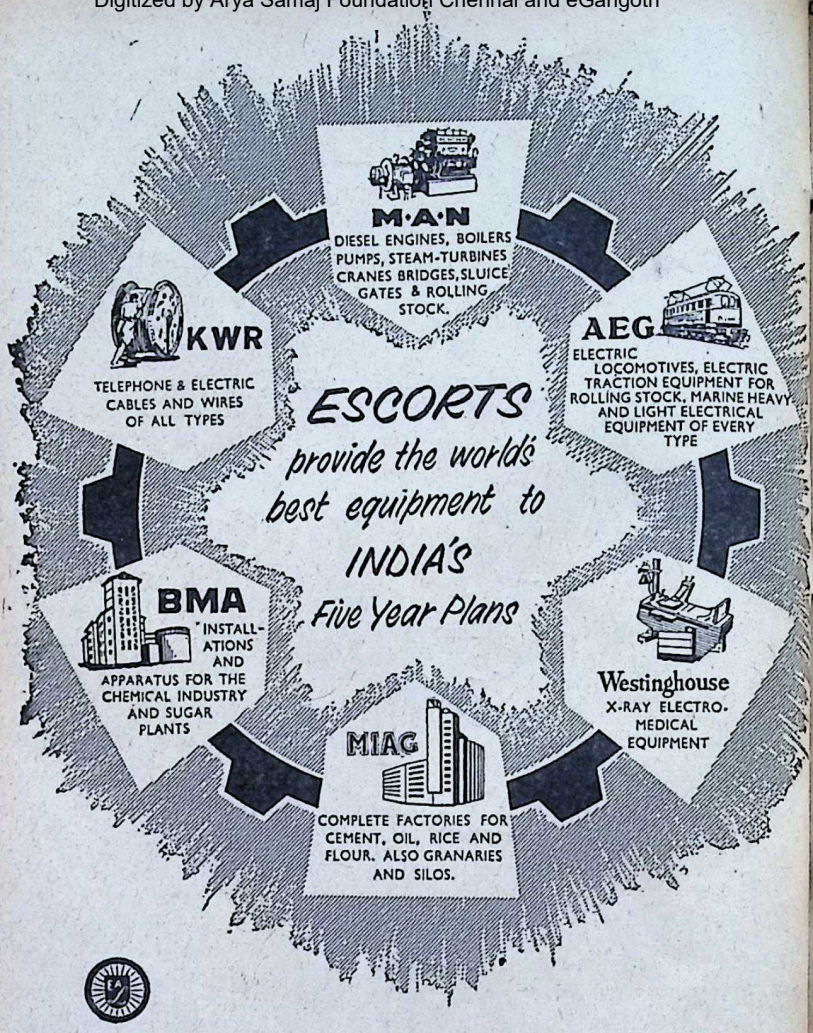

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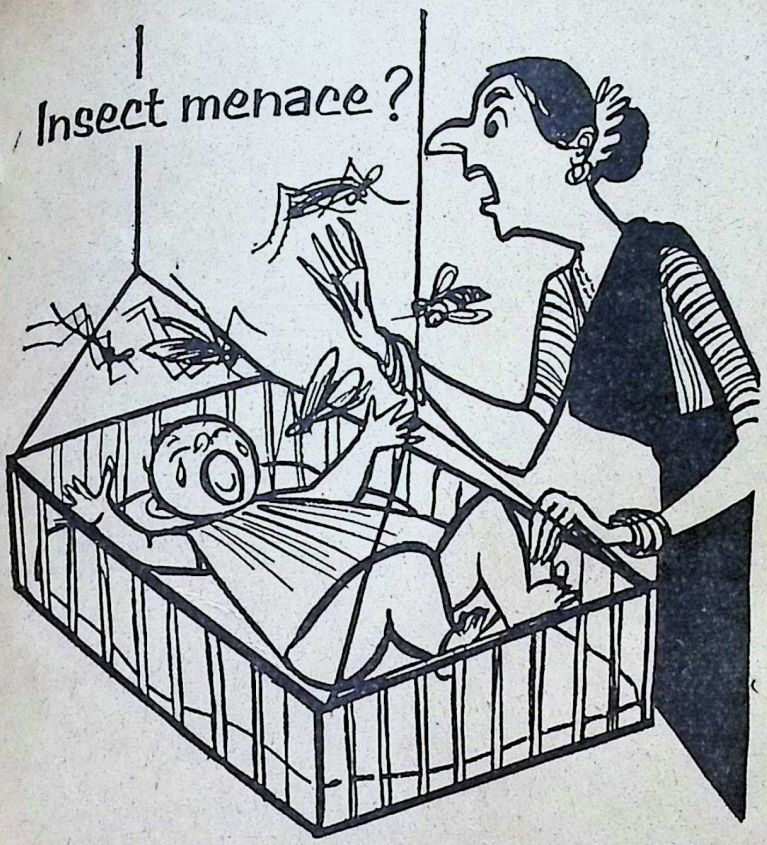

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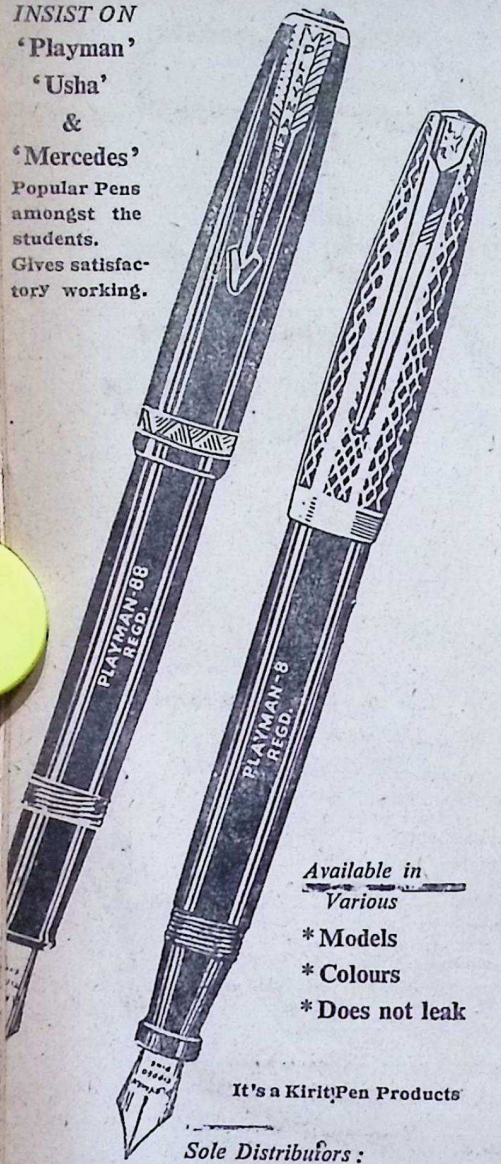

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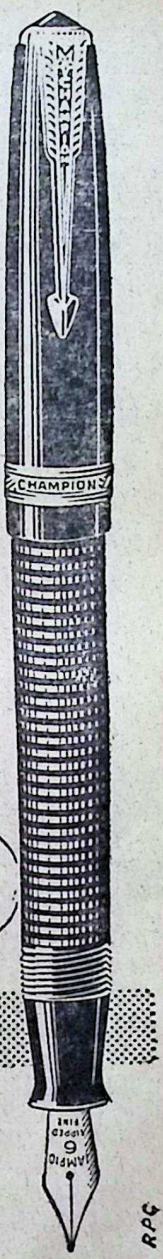

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आ नो भद्राः क्रतवो यन्तु विश्वतः ।

Let noble thoughts come to us from every side

—*Rigveda*, I-89-i

BHAVAN'S JOURNAL

76066

GIVE US WISDOM

ये स्था मनोर्यज्ञियास्ते शृणोतन
यद्वोदेवा ईमहे तद् ददातन ।
जैत्रं क्रतुं रयिमद् वीरवद् यशस्
तद् देवानाम् अवो अद्या वृणीमहे ॥

O Ye who are adorable to man! listen;
Give us Gods! what we pray for:
Victorious wisdom, fame with wealth and with heroes.
We crave today this grace of the Gods.

—Rigveda, X. 36.10.

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Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 139

★ *HYDERABAD MEMORIES*
★ *'M' INTERNED*
★ *STEN-GUN INCIDEN*

Bharatiya Vidya Bha
NOVEMBER 3, 1957.

MY YOUNG FRIEND,

I HAVE just seen through the Press my book 'The End Of An Era.' It contains the memories of the hectic ten months which I spent in Hyderabad as the Agent-General of the Government of India at the Court of His Exalted Highness the Nizam, Usman VII.

By September 10, 1948, the atmosphere was tense. All attempts at negotiation between the Government of India and the Nizam's Government had come to an end. Every day, the country was expectantly waiting only for action.

On the morning of September 12, I had a talk with Sardar on the telephone. He just hinted that things were moving. 'The bullock cart must some time or the other come out of the rut,' he said, using the Gujarati idiom.

The news of Jinnah's death day was broadcast on the ra My mind naturally went back the very friendly relations that existed between us at one ti I thought of his leadership of Home Rule League Movement my leaving the Congress with of how I had worked under when he wanted to found an dependent party; of how we parted: of how he had frustra the national destiny of India; how cleverly he had created Pa tan by playing upon British Hindu weakness.

Major Singh, the A.-D.-C. Secretary, as usual, went the ro of Meadows Barracks. He rep ed that everything was in or In the evening some frie brought the report that Raz camp was greatly excited. Sha

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a newspaper correspondent, came and told me of the orders Razvi had issued. The Indian Army, he had said, was expected to march into Hyderabad on the 15th and the Razakars had been given orders to blow up the bridges before it came. The 'Peacock Airborne Division' had also figured largely in Razvi's Talk.

I heard a report that Hyderabad had had been mined for miles to prevent the Indian Army from coming in.

In response to an invitation which surprised me not a little, I went to dine with Laik Ali, then the Prime Minister of Hyderabad. We first talked of Jinnah and I spoke of my old relations with him. Laik Ali was, of course, an ardent adherent of his.

Laik Ali then asked me to leave Hyderabad before anything happened. 'Your presence would embarrass us considerably,' he said. If you like, I will place an aeroplane at your disposal.'

'Thank you, Laik Ali,' I said. Whatever happens, my place is in Hyderabad and I am going to be here.'

Then we came to an arrangement that should there be any conflict—Laik Ali did not expect it for two more days—the employees of the Government of India would be kept interned in Meadows Barracks. With regard to myself and my personal staff, I told him that I should be willing to stay wherever he wished.

Laik Ali was evidently unhappy. While parting—and somehow I felt that this was to be our last meeting on the footing which we then occupied—I made a final appeal, even though I knew that it was not likely to create any impression.

'Laik Ali, why do you risk all these things?' I asked. 'Don't you think the risks are great enough for you to make a good bargain? Even now if you are in the mood, you can do a lot. You are a sensible man. I have never been able to understand your attitude.'

'Never, never, will I let Hyderabad go with India,' he replied and he repeated his favourite phrase. 'There is such a thing as *sahadat* (martyrdom).'

●●

On the morning of the 13th, the radio brought the news that our troops had entered the Hyderabad territory. We all bestirred ourselves. We collected all the important papers, put them in bath tubs, poured petroleum on and set fire to them.

Immediately the post, telegraph and telephone controls were alerted and asked to keep me acquainted with whatever happened. Arrangements had already been made to dislocate the telegraph and telephone control-room in case the Hyderabad forces tried to take possession of them.

I put together a few of the things which I wanted to take with me and informed Sardar and my wife of the situation by telephone. Every few minutes, Krish-

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naswamy, my personal assistant who was on the telephone, kept me in touch with what was happening. The men in charge of the telephone control-room were panicky and wanted orders to put the control out of order.

During all this time, lorry-loads of Razakars were passing to and fro on the road shouting warlike slogans, brandishing weapons and shaking their lances at the *Dakshina Sadan* in defiance.

Without effort, Sri Krishna's words continued to rise in my mind:—

When a yogi
Satisfied with all that happens, his soul fully mastered,
His mind on his task bent,
Surrenders both his mind and his perception to Me,
He is dear to Me, indeed.

A little after twelve we had a hurried lunch.

About 2 P.M. two officers of the Nizam's Government came with a letter from Laik Ali which referred to our conversation of the previous night. In accordance with the arrangements we had made then, he desired that my personal guards should hand over their arms to the officers and station themselves inside Meadows Barracks, which were also to be placed in charge of the officers. Then he added:—

I do not know what your own programme is going to be. In case you would like to fly back, we shall provide every facility for your journey... In the interests of your own safety I would ask you to remove with your personal staff to Greenlands, the guest house, that we may be able to discharge duties of protecting you satisfactorily.

The two officers who h brought the letters had no cle instructions. I, therefore, t them to accompany Major Sin to Laik Ali in order to get th doubts cleared.

Soon after the control-room t me that there was some moveme of troops in the vicinity. I at on put one call through to my wi and again bade her good-bye; a another to Sardar to bid him goo bye and to tell him that with a few minutes the telephone wou be out of action.

Immediately came V. P. Menon phone call.

'Hello, Munshi!' said he in h cheerful voice. 'Don't worry. Government have asked me to t you that you need not wor They have got full confidence you and they will support you whatever you do ...'

The line broke; the telepho went dead. I could not he laughing heartily at this messa for at the moment the *Dakshi Sadan* was being raided.

Brigadier Habib of the Nizam army rushed into *Dakshina Sad* with four or five lorry-loads soldiers with fixed bayonets. they rushed in, the Kumaon Co pany opposed them. Some of o soldiers were manhandled and few of them were actually wou ed. It was a critical moment. went to the terrace and shout to our men to lay down their arm

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Major Singh also rushed down at my instance, and took a brave stand between the two opposing companies and averted a serious conflict.

As soon as my guards gave way, the soldiers rushed into the house, shouting *'pakado, maro'*. Among them were several Razakars. The Nizam's soldiers broke into every room on the ground floor and arrested all the servants. While this was going on, Brigadier Habib came to the first floor with two soldiers with fixed bayonets and rushed into the room in which I was sitting. He approached me as if he meant to arrest me and asked me in a voice by no means polite, to accompany him to Greenlands without delay.

I lost my temper and shouted at Brigadier Habib. 'What do you mean by this outrage? I have just had two officers here with a request from Laik Ali that I should accompany them to Greenlands; they have gone to disarm my men and take charge of Meadows Barracks. You have no business to bring armed soldiers into my room and talk to me in the way you are doing. I am willing to go wherever Laik Ali wants. But if you cannot behave yourself and your escort does not get out of my room, I shall not leave.'

Habib was taken aback and ordered his soldiers to withdraw from the first floor. I asked Major Singh to go with Habib and hand over charge of Meadows Barracks to him saying that I would wait for him.

He went down, talked to Laik Ali on the telephone and left with Major Singh.

At about 5 P.M. with my personal staff, which consisted of Major Singh, the Security Officer, Krishnaswamy, Rama Rao and another personal assistant, I was taken to Greenlands under military escort. On the way we met Razakars going about brandishing weapons and shouting slogans of victory.

At Greenlands there were some foreign correspondents still, as also an unfortunate Hindu who had been appointed a minister in the place of Joshi only two days before. They were excited by the Police Action and wanted me to tell them all that was happening, but I knew less than they did.

At 7 P.M. Mrs. El Edroos came to apologise to me on behalf of her husband for the rude behaviour of Brigadier Habib. She was very friendly. She whispered to me that her husband was an 'angel' and that in his opinion the Police Action would not last for more than three days. This was interesting enough.

We had dinner by ourselves and Major Singh took every precaution for my safety. My personal staff slept in such a position that if anyone made an attempt to come near me, they would come to know of it.

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At 11-30 A.M. Nawab Ali Yavar Jung came to me. Evidently, he had come after obtaining permission from Laik Ali. We had a general talk and he referred to Razvi's plan that the Hindu population of Hyderabad should be exchanged with the same number of Muslims from India!

On the morning of the 14th, we were taken to Lake View, the palatial guest house, where the Moncktons had lived. From its drawing-room one looks down at green lawns running down to the main road. From the first floor where we were lodged, we had a distant view of the beautiful lake.

In fact, it was an internment. We were in the charge of a military officer, and soldiers were posted in the compound as well as in the corridor and verandahs on the ground floor. The fact that four soldiers were standing guard over us near the open doors of the dining-room while we took our meals, was scarcely appetising.

We could not go out and no one was allowed access to us. The telephone, too, was inaccessible. The outside world came to us through the radio, but the Indian broadcasts were either jammed or far from clear. The Hyderabad radio was clear, and it went on repeating *'Insha Allah!* The Hyderabad Army is winning rapid successes.'

Laik Ali saw me that day. He was solicitous for my comfort and apologised for his inability to let me move out of Lake View. He could not take the risk of my ing insulted or maltreated by Razakars. I said I understood position.

'What is this? Your troops entering Hyderabad from th sides.' he asked indignantly.

'Did you expect them to prese their cards to you and seek yo permission before entering Hyd abad?' I asked in reply.

I asked for my cook, who h been arrested and lodged in M dows Barracks. The cook, sent me in the evening, came limpi He and the other servants h been severely beaten.

But this Mang cook from B gal had a great sense of humo When pressed to say who used visit me he had rep'ied in broken Bengali-Hindi, 'How do know? I don't know the names others. I know one man who ca to see my master. He was Nizam. He came often.'

'The Nizam!' shouted his int rogator.

'Yes, the Nizam. Sure.'

'How do you know?'

'His photo is all over the tow

My diary notes till the 11th h already been posted to Buch der sealed cover. Lest my impr sions of the following days mig be last, I began the diary no again in the form of a sequel my triology of historical novels Gujarati, using the names of t characters, but in a setting whi would easily enable my wife follow what was happening to

My time was spent betwe

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dhyana, Bhagavad Gita, hearing the broadcasts and gossipping with my companions, who behaved with true loyalty.

On the 15th, the Hyderabad Radio reported rapid victories while the Indian broadcasts announced the capture of Naldurg. Between the two reports, our uncertainty knew no bounds.

●●

At 6-20 P.M. I went down to the terraced lawn for my usual walk, as I had done the day before.

Krishnaswamy and I stepped out of the drawing-room into the verandah to find that a non-commissioned officer was standing with eight or ten guards at the extreme end of the topmost terraced garden into which the steps of the drawing-room led.

As, accompanied by Krishnaswamy, I was coming down the steps, the N.C.O. waved to me to convey that I should go back into the drawing-room. I declined to heed him and went down towards the lawn.

'*Undar Chale Jao,*' (Go in), shouted the N.C.O.

I went a few feet further on the grass, Krishnaswamy a few feet behind me.

The angry N.C.O. came with his men to within twenty-five feet of me, and cocked his sten-gun and pointing at me, shouted '*Undar jao, undar jao*' (Go in; go in).

I stood where I was. 'Don't speak to me like that,' I said. 'Call your officer. He is inside.'

The N.C.O. was threatening. 'I have my orders. Go in.'

'I am not your prisoner. I refuse to go inside,' I replied.

Thus we stood, the sten-gun levelled at me, I facing him. Some ten minutes went by.

'Go in!' he shouted.

Someone—I think the manager of Lake View—had seen what was happening. He rushed to the officer, who, it appears, was not in uniform.

In a few minutes someone came and whispered a message to the N.C.O. Thereupon he uncocked his sten-gun and began walking away with his men.

'Are you satisfied that everything is alright?' I asked.

He turned to me threateningly. 'Many things will happen still,' he shouted.

In the meantime, Major Singh and Hussein, the officer in charge, came out. The officer was very apologetic. But when I asked Major Singh to inform Laik Ali of what had happened, the officer refused him permission to do so. Next day I sent a letter to Laik Ali about the incident, who saw me immediately and expressed regret for it.

I had faced a rather nasty situation boldly, but after meals, alone in my room, I realised what I was in for. The Razakars were thirsting for my blood. Every one of the twenty odd soldiers in Lake View would be only too glad to put his bullet into me.

(*Continued on page 24*)

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H. H. the Late Jagadguru
Chandrasekhara Bharati of Sringer

IT is a well-known truth th all living beings always lo for happiness and abh misery. They are at all times e erting themselves to get such ha piness and to avoid such misery.

Even though all their efforts a based on these two motives, it ca not be said that they always atta the happiness or avoid the miser If the means adopted by them a really the means for attainir these objects, there can possib be no failure. If, however, the is failure, we have necessarily conclude either that the mear conceived of as the means to o tain a particular objective are r ally not the means or that there another element which the mea require to make them lead to th desired effect.

If the causal means are corre tly observed, it cannot be that th effect does not follow. If the effe does not follow, that can on mean that what we thought to h the means are really nothing the sort. If the means are the pr per ones, the result must inevi ably follow.

If you say: "I dined but I a still hungry," it can only mea that you did not dine well enou to get rid of hunger. Similarly, we do not get happiness, it mean that we do not know the prop means and have not properl adopted them. If we do not g

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the need for a GURU

rid of misery, it only means that we do not know the cause of the misery and do not avoid or abandon it.

Is it proper that, when we are always making efforts to attain happiness or avoid misery, such efforts should prove ineffective? This is no doubt a proper question. If we can find out with the help of our own intelligence the means of happiness, all of us must be ever happy and never miserable. Even if we happen to know the means properly and adopt them strictly, as there is many an impediment likely to prevent our effort from coming to fruition, it is necessary to know about such possible impediments and get rid of them also. The main reason for not attaining our object though we are ever active is our not knowing accurately what kind of effort will lead to what kind of result. As stated in the *Yoga-Vasishtha,* individual effort is of two sorts, one in conformity with the Sastras and the other in violation of the Sastras. Effort in violation of the Sastras leads to evil and effort in conformity with the Sastras leads to good.

Good is again of two sorts, the Permanent and the Impermanent. All kinds of good from the lowest of pleasures to the Bliss of Hiranyagarbha come under the category of the impermanent. It is seen from the Puranas that even the Devas are frequently put to misery by the Asuras and that the four-faced Brahma Himself was at one time attacked by the Asuras, Madhu and Kaitabha. Thus their happiness also, mixed as it is with misery, is not absolute good and is but impermanent. If we probe into the question why it should be so, we will easily see that, as their happiness is the result of an action and is therefore born anew, it cannot possibly be permanent. Whatever is born must have an end. It may be that some kinds of happiness are able to last for longer times but they can never be permanent. It is only reasonable that they have to cease to be when the Apurva, the unseen resultant of their causal karma, becomes exhausted. If they cease to be, further effort is necessary to secure further merit. This will lead to more enjoyment. Then again there will have to be more effort. And this alternation of effort and enjoyment must go on for ever without end. That is why

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the Sastras point out that there is another kind of happiness, which is permanent.

To tell us that such a happiness does exist and to teach us the way to it and to get us the Grace of God to bring our efforts to fruition, it is very necessary to have a Guru.

आराधितं दैवतमिष्टमर्थं ददाति तस्याधिगमो
गुरोः स्यात् ।
नो चोत्कथं वेदितुमीश्वरोऽतावर्तीन्द्रियं
दैवतमिष्टदं नु ॥

"God, if properly worshipped, will give us the desired object. But the knowledge of that God is to be had from the Guru. If there is none such, how will one be able to know about Him, for God the giver of the desired object is beyond the reach of the senses?"

As laid down in this passage, if we want the Grace of God a preliminary requisite is the securing of the blessings of a Guru. To get such blessings we must earnestly seek out such a Guru and surrender ourselves to him.

For any kind of effort to fructify, it is necessary that the person who engages himself in that effort should be qualified to so engage himself. Similarly we must first consider a little whether we have in us the qualifications necessary to enable us to seek refuge in a Guru. We may even go to the length of claiming that we are in fact more qualified in this particular than our ancestors. They were from the moment of their birth engaging themselves alwa in the activities enjoined by t Sastras and were always in s render to their Gurus; there w no necessity for them to seek fuge in a Guru anew. On the oth hand, we have been spending time till now mostly in activiti contrary to the injunctions of t Sastras and we do not know wh happiness is or what are the mea to attain it. Surrender to a Gu is therefore more urgent a necessary in our case. We are c tainly therefore more qualified this matter.

It was said above that a Gu is required to tell us about t nature of Dharma, the cause happiness, and of Adharma, th cause of misery, and to lead us an understanding of the nature God, the giver of both. It may asked, why not God Himself co down to this world and teach direct? Why need there be a Guru between Him and us? Ev in the ordinary world, if a m wants to command the respect others, he will not succeed at if he goes out into their midst a asks them all to respect him. is usual to ask somebody wh knows him well to inform th others about his worth. Similarl to engender in us any devotion God, we must learn about Hi from one who has known Hi well.

Once upon a time the sag thought that the atheists we denying the existence of God He was not an object of percepti

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and therefore with a view to dispel atheism they prayed to God to make Himself perceptible. In reference to their prayer He assumed a perceptible form and appeared before the atheists. They at once said: "We have been saying that there is no God. If you say that *this* is your God, we will certainly say *this* is not God, for the very fact of his being perceptible negatives his being God." To those, therefore, who deny God because of His imperceptibility,

नास्ति ईश्वरः प्रत्यक्षाविषयत्वात्

and would at the same time deny His Godhead because of His perceptibility,

नायं ईश्वरः प्रत्यक्षविषयत्वात्

what can God Himself do even if He comes down in person?

Another doubt may arise, as God has already declared in the Vedas what Dharma and Adharma are, will it not be sufficient if we ourselves look into those Sastras? What need is there for a Guru for this purpose? First of all, it is impossible for us to study all the Sastras and learn all that is laid down in them. Secondly, it is an impracticable task to take to the observance of Dharma after we have learnt what it is from a study of all the Sastras, for any number of lives that may be given to us will not suffice for such a study. Further, as the defects inherent in us are numberless, it is impossible for us to find out all of them or to seek to get rid of them by ourselves. A Guru is therefore necessary to know about our spiritual equipments, to find out the stage in which we are at present, to decide what course of action will take us to the next higher stage and to teach and guide us aright. It may seem to a person suffering from the heat of fever that it may subside if he plunges into cold water. It may be true in one sense, but the heat will go down with life itself. It is not therefore possible to decide from mere appearances or from what seems to be reasonable. A doctor who knows the nature of fevers and knows what medicine has to be prescribed for which kind of fever and knows also how to administer it effectively has to be sought after. It will not be sufficient if we ourselves know which medicine has to be used in a particular kind of fever. When the fever is high and we are naturally anxious to have a speedy cure, it may seem to us that a quantity intended for four doses to be taken at intervals will effect an early cure if taken in a single dose itself. If it is so done, the medicine itself may act as poison. Similarly when the Sastras prescribe what courses of action have to be pursued by aspirants in the several stages, a Guru is necessary to know what the Sastras prescribe and to teach us the particular course of action suited to our qualifications.

[From: *The Call of the Jagadguru*]

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Sri Ramakrishna Upanishad—17

C. RAJAGOPALACH

"SLEEP, my child, sleep," says the mother. "I am asleep, mother," says the baby. This the child says out of its love for its mother. It does not know what is meant by sleep. One with mere book learning speaks like this child. Without attaining the state of *samadhi,* he says, "Sivoham, Sivoham" ("I am Siva, I am Siva"). If the child really sleeps, how can he say "I am asleep?"

When a man is in the grip of the ego, however much he may deny it, the qualityless Brahman cannot help him. The only proper way is to practise devotion thinking of Brahman as God and the whole universe as part of His divine play. If that is done, the self will ripen and in the fullness of time, it will fall off from its stalk. To imagine that one is a *jnani* when one is not, is of no avail.

Bhaja Govindam

Paramahamsa speaks thus h bly of himself before an Adva scholar:

So long as the thought of ego is troubling me with the sciousness of I, my Brahman be only a qualified Brahman guna Brahman). What harm there in meditating on God worshipping Him? I worship Devi. She stands before me the manifold *jivas* and objects this universe. Bhagavati and vara are one. Is the diamond ferent from its lustre or the from its rays? You cannot see one without seeing the other. T

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devi whom I worship is the Brah-
man, the one without a second.
It is no use merely muttering "I
am Siva", "Sivoham"; that con-
sciousness can arise only when the
ego is completely rooted out by de-
votion. Till then, "I am God" is
not true. The truth is "I am God's
slave)", "I am the instrument of
His Will."

★

Once a sadhu was discoursing at
length on Advaita at a place of pil-
grimage. Ramakrishna who was
there then had heard something
discreditable to him. He went to
the sadhu and said, "You expound
the Vedanta wonderfully well!
But people whisper something;
what is the truth about it?"

"Oh, what of that? Why need
Vedantin bother if shadow
sports with shadow? The whole
world is an illusion. When the
entire universe is false, will the
lustful actions of my body alone be
true? It is all a mirage. Why
should you, a man of Vedantic wis-
dom, worry yourself about it?"
When Sri Ramakrishna heard this,
he was filled with disgust, and he
said:

"Cast your Vedanta into the fire.
Your scholarship is a big snare.
You pamper your flesh by cheat-
ing foolish folk." It is dangerous
for one without devotion to talk
of the world as an illusion.

★

If a person really becomes God's
lives in me. It is He that prompts
me to act as I do. I am not res-
ponsible. Why do you blame
me?"

If a person really become God's
servant and if he believes that all
that he does is God's will, how
can he do evil? The thought of
evil will not taint him at all. Will
a well-trained dancer ever make a
false step? Without a thought
and of their own accord, her legs
keep time. If the pure thought
"I am God's man, everything is
His dispensation" gets firm hold
of one's heart, no impurity will
approach it. Forgetting this, some
learned fools quote scripture for
their nefarious ends. They de-
clare, "The whole world is an illu-
sion and there is no harm in tast-
ing the pleasures of the senses."
They only deceive themselves. It
is better to give up talk of this
kind of Advaita and to engage in
the easier path of devotion.

Even Sri Sankara Bhagavatpad-
acharya, that master of the Ve-
dantic wisdom of the Upanishads
and the Brahma Sutras, addressed
his marvellous intellect, and sang,
"Foolish Mind! praise Govinda,
pray to Govinda." When the great
Sankara says this, where are we?

[From *Sri Ramakrishna Upanishad* by Sri C. Rajagopalachari, published and copyrighted by Sri Ramakrishna Math, Mylapore, Madras-4, who have kindly permitted us to quote.]

[To be continued]

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KULAPATI'S LETTER—(*Continued*)

Walking up and down in that room—I think the moonlight shimmered on the distant lake, but I am not sure—I proceeded to wind up my life.

I could not stop my imagination from galloping away. I looked back at how step by step I had struggled hard to achieve something or the other till that moment. I thought of my father, who had believed in me; of my mother, who had loved me with such passionate devotion; of Lakshmi, who had done and suffered so much to make me happy; of Lila, now breathlessly following the course of events, her heart palpitating at what I must be suffering; of our children.

I read the *Bhagavad Gita;* I all the half-forgotten snatches the songs I had known in e days.

I felt that I was not going come out of this mess. Never less, I remember to have been sessed with a curious sense of tentment. I had done my best had no regrets. I had loved duty.

I went to sleep quite happily about 3 A.M. and rose late in morning. My temperature risen to 100°.

Yours sincerely,

The poet Tulsidas has said: "Of religion, pity or love is the root, as egotism of the body. Therefore, we should not abandon pity so long as we are alive." This appears to me to be a scientific truth. I believe in it as much as I believe in two and two being four. The force of love is the same as the force of the soul or truth. We have evidence of its working at every step. The universe would disappear without the existence of that force.

—Mahatma Gandhi.

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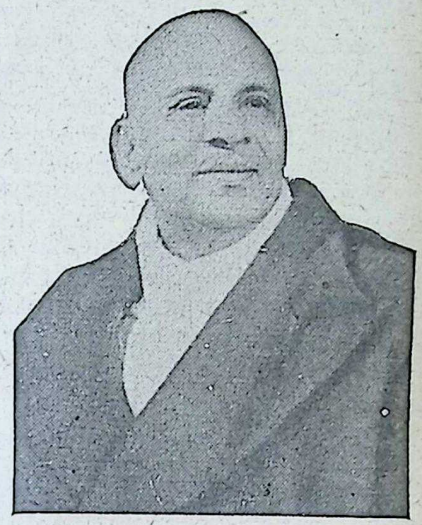
PSYCHOLOGICAL FOUNDATIONS of INDIAN SPIRITUAL DISCIPLINES

Swami Sivananda



Swami Sivananda

THE ancient Hindu lavished his genius upon the field which concerned itself with ternal values, and has spared himelf no pains to get at the true, ermanent and imperishable round of all things and of all begs. He has brought to bear all s wisdom, his keen observation, s powerful logic, deep research nd searching analysis and scienfic calculation in his all-out atmpt to pierce beyond the veil of assing appearances and to come ce to face with the Truth, the ternal Fact. Such labours of our cient stalwarts resulted in the olution of the marvellous sysm of Yoga for realising the ruth, for contacting the Reality. he Yoga Sadhanas constitute the practical methodology for the great attainment of Self-realization.

These Sadhanas are the outcome of the deepest spiritual psychological research. To gain an insight into this spiritual psychology let us consider the basic conception of Indian philosophy which asseverates that the Transcendent Reality is alone the Real Existent, and all else is non-existence, the unreal. Against this assertion of intuitive experience, the Hindu mind questioned the "Whence?" of this little limited individuality with its distant separatist consciousness, of this sense of a limited finite existence, with its resultant percep-

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tion of the manifold variety of phenomena, and found that *ahankara* or egoistic mode of existence, is the root-cause of all bondage and is at the root of this deluded perception of this passing phenomena. Ego-sense is the chief bar to the experience of the inner Reality.

The precious treasure of Brahmic Consciousness is closely guarded by the powerful deadly serpent of egoism. The aspirant is advised to kill this ego-serpent first, if he desired to obtain the treasure of transcendent bliss. This being the case, methods had to be evolved to annihilate this arch-enemy of Self-realisation.

But this ego-principle by itself is totally abstract and subtle beyond comprehension. It is too elusive a factor to be got at easily. This set the Hindu mind thinking, observing, probing, searching out and determining all its ramifications, its modifications, its manifestations and its grosser by-products.

The Hindus found these rampant everywhere in the human personality. They found the ego leering with innumerable faces through one's thoughts, on one's feeling, one's behaving, speaking and acting. In fact, man was a monument of egoism. He was filled with ego-sense from the top of his head to the tip of his toe-nails. A tough task it seemed to root out the ego. This discovery set the Hindu genius working still further. One by one the different aspects of man, the intellect the mental, the emotional, the sical were taken up and the of the ego in each of the pla was studied, classified and ta lated.

This done, they next started mulating effective methods, di as well as indirect, for deal with each one of all these nu ous ego-aspects in the individ which were as so many formid hurdles and barriers in the of Jiva's self-perfection. T constituted the numerous item the Hindu Sadhanas that h come in for so much of ridicul the hands of uncomprehen alien observers, and what is m deplorable, at the hands of its narrow-visioned inheritors.

Now to start with a consid tion of the methods evolved dealing with the ego-barrier as pressed on the intellectual pl This cognising field, the genius the ancient Hindu found, was the bottom of an endless ch of erroneous cognitions due fundamental error or wrong i tification. He gave to it the n Adhyasa; this Adhyasa was in nature of the basic error of id fication with the body. This i tification of "I am such and person" gave rise to a whole of consequent identification, as "I am a commoner"; "I am or "I am poor," "I am unheal "fair or dark," etc.

By a careful observation of typical 'man-in-delusion,' the H genius discovered that these

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nsas had so insidiously woven emselves into the man's con- iousness that they had got them- lves established as a fundamen- part of the normal awareness the being. They are part and rcel of his personality and con- iousness. This was due to the ct that the identification com- enced right from the moment of rth and was present there al- dy even before the intelligence d commenced functioning in the fant. Thus starting life itself th this false consciousness, the dividual grew up into this self- pnotism.

The Hindu genius perceived w that powerful, persistent unter-hypnotism', if this term y be used, could alone effec- ly dehypnotise the individual his deluded identification and ar up the way for the manifes- ion of true Consciousness. To s end, he was made to start the dhana with a regular, systema- continuous reception of the unter-ideas that were to serve the vanguard to the forces that ere to be got ready to storm and break up the bastion of the de- sion Adhyasa. This continuous ception thus formed the first nga or limb of Jnana Yoga Sa- lana, namely, Sravana.

Day after day, the seeker was ade to sit by his preceptor and nstantly hear such declarations "Thou are not this body; thou t not this mind; thou art That hich continues even during deep sleep and wakes up at dawn; thou art the innermost consciousness"

When the mind was thus being saturated with these spiritual counter-suggestions, the seeker was led on to the next stage of Jnana Sadhana which again was based upon the sound psychological knowledge of the principle, "as a man thinketh, so he becometh." *"Mana eva manushyaanaam kaaranam bandhamokshayoh,"* declared the ancient sage. "What the mind is, that man is—this is the eternal secret." (*Panchadasi,* 11-13). Thus we have Manana or constant reflection over and over again upon the truths continuously being heard during Sravana. Continued Manana further thins out the false Adhyasa and all its resultant by-products. The aspirant begins now to feel that he is something distinct from the body and mind and feelings, etc. He begins to find himself in a thought-current of *"Mano-buddhi-ahankara-chitta na aham."*

To keep up this thought-current well-boosted, the seeker is given an *Upa-sadhana,* i.e., an auxiliary or a complementary practice (still another tribute to the masterly psychology of the ancient Hindu genius) of Swadhyaya or daily compulsory reading of Vedantic scriptures. This daily Swadhyaya works as a powerful inspiration for the Adhyatmic counter-thought-current that is being generated to exterminate Adhyasa. When this work has progressed the seeker

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arrives at Nididhyasana, the ultimate stage in Jnana Sadhana which means deep and intense meditation upon a single Truth.

The Sadhana of Nididhyasana was based upon the full knowledge of the mighty power of a concentrated mind. The continuous and intense holding on to a single thought to the exclusion of all else, resulted in the crystallisation of the thought into actual fact. The ancients had reduced it to a law to which they gave the name *Bhramarakeeta Nyaya*—the analogy of the insect becoming wasp by contemplation on wasp. For this Sadhana they ed out a handful of terse and formulae from the most inspi portion of the Vedas, viz., the *nishads*. These are the *Mah kyas* to be intensely meditated on. These Sadhanas based the soundest psychological k ledge have proved to be effec enough for bestowing Self-k ledge and Cosmic Consciousnes the practitioner.

Not all the sacred waters can sanctify the wine pot. Even so, not all the expiations will purify the fallen soul if he disregards Narayana.

—Srimad Bhagavata.

BYTCO

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keeps your babies healthy, sturdy and fine. Always protects them against infantile sickness such as acidity, flatulency, vomiting, etc.

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NASIK ROAD.

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THE PURANIC CHARACTER I ADMIRE MOST

PRIZE WINNING STORY

KARNA

S. PADMANABHAN

IN the entire range of characters in the *Mahabharata,* the character of Karna stands unique and dominating the entire epic. The figure is at once tragic and dominating—tragic because of a fortuitous circumstance which has thrown him into the company of persons who have no moral values and dominating because of the powerful personality of the individual—a staunch friend, a strong warrior, a respected opponent and above all the greatest giver. The last trait which is characteristic of Indian genius—Dharma—has earned for Karna a name which has become proverbial in Indian classical literature. Though Yudhishthira is called the Dharmaputra in the Great Epic, the appellation should rightly belong to Karna.

The powerful appeal of this character is heightened by the colourful canvas on which he has been drawn by the master craftsman, Veda Vyasa. Every situation in the Epic emphasises the greatness of his character. Against conflicting emotions he stands steadfast to the ideals to which he has pledged himself and

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even the offer of a kingdom does not turn him away from those ideals.

Born as the eldest of the Pandavas to Kunti through the Sun god, he is cast adrift and is picked by the charioteer and brought up as his own son. Even at the early age the stigma of caste attaches to him and it plays a vital part in shaping his character. It is in this context that his friendship with the Kauravas is nurtured making his loyalty to them unalterable. It also sheds a light on the character of Duryodhana—a touch of humanity on an otherwise vile character—who treated Karna as his own brother and gave him liberties.

The steadfast devotion to duty is again well illustrated by Karna's refusal to go over to Pandava's side at the behest of Kunti after the declaration of the War. At the request of Sri Krishna, Kunti Devi calls on Karna and reveals the secret of his birth and pleads with him to come to the side of the Pandavas and be their leader. It heightens the nobility of Karna's character that he not only spurned the offer, but reaffirmed his intention to stick to the side of the Kauravas. Here was an opportunity for Karna to do away with the stigma of an inferior social status and if he so desired to become the Emperor. But he politiely declined the same and stated that he will remain true to his salt.

I cannot pass here without mak

ing a reference to a striking
larity between Karna and Kur
karna of the Ramayana. Bo
them stuck to their respe
sides—knowing full well pe
that the cause they were es
ing was the wrong cause, bu
shaken and unshakeable in
loyalty to their masters. Ju
Karna refuses to give way t
entreaties of Kunti, Kumbh
na in the Yudda Kanda of the
miki's epic refuses to yield t
pleadings of Vibhishana to go
to Sri Rama's side. The two
acters, to my mind, typify
great Karma Yogins. The s
me moments of their lives are
moments of their destru
standing at the post of duty.

The glimpses we get of this
acter are at first when the pr
display their valour before
elders and when Arjuna is
cheered for his prowess and
Duryodhana's envy is arc
Karna walks into the arena
lenging the superiority of Ar
But when the parentage an
cestry of the contending h
are announced and there
pause to know Karna's li
the foster-father of Karna
in. To many lesser minds the
ment would be one of wra
being placed in an embarra
situation, but here again K
prostrates at the feet if his fo
father and does not fight sh
acknowledging him as his fat

The other portions of the
—we get only fleeting glimps
the great warrior till we co

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the declaration of the war. There is suspense in the air. Both sides are mustering strength and enlisting support of neighbouring kings. Councils of War are held and in the camp of the Pandavas Krishna is busy advising the Pandavas about the forthcoming war. Karna as a powerful adversary causes the greatest headache. Krishna calls Kunti aside and whispers in her ears the secret of Karna's birth and says that the Pandavas have to fear only the mighty Karna and it was in the power of Kunti to reveal the secret of his birth to him and to entreat him to go over to the side of the Pandavas. Knowing also of the firmness of character of Karna, Krishna postulates an alternative that she should request Karna not to use the Nagastra more than once. Here is a situation of great dramatic interest. Torn by mother-love on both sides and aware of the tragic nature of her mission Kunti Devi walks into the house of Karna and is welcomed by him with due honours. She reveals the secret of his birth and Karna is delighted, but when she pleads with him to go over to Pandava side he is firm in his refusal. When Kunthi Devi finally wrings out a promise he cheerfully makes it knowing full well that this promise may cost him his life.

But to Karna nothing gives greater satisfaction than to give. "Ask and it shall be given" is the motto of his life.

This glorious trait is again seen when Karna gives away the Kavacha and Kundala which are the talisman of his safety and which were given to him by Surya at birth. Indra in the garb of an old Brahmin begs of Karna for the gift of these. Forewarned by Surya about the identity of the poor begging Brahmin and knowing the consequences of his action Karna unhesitatingly gives away the things asked for and evokes the admiration of the world. To Surya he says that he will rather risk his life than the infamy that something was asked of Karna and he declined to give it.

We now pass on to the end. Karna is struck by the arrows of Arjuna and is slowly dying. But the *punya* of his good deeds protect him as an armour and the life does not ebb out. Krishna as an old Brahmin approached him and asks him for a gift. Imagine the plight of Karna. He says to the old Brahmin "Learned Sire, it is a great pity that you should come to me for a gift at this unpropitious hour when I am dying and that I should die with the derision that something was asked of Karna which he did not give." Lord Krishna asks for a gift of the Punya and Karna is happy that at this critical time something is asked of him which he is in a position to give. No parallel can be found in the world's literature for such unselfish giving, Dharma of the highest order, Dharma at the cost of self effacement. And Karna

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is blessed with the vision of Lord Vishnu.

In the *Mahabharata* Lord Krishna reveals his true form as an Avatar of Vishnu only to a few people and the one among the priviledged few is Karna. It was given to glorious Karna to bestow a gift to the Lord himself. Consider the array of distinguished beggars who have gone to him for favours in the Epic—Kunti Devi, Lord Indira and above all Lord Narayana Himself.

In the Vamana Avatar the Lord goes begging to Mahabali who by his very gift loses his life and his kingdom. In the *Mahabhar* Karna gives even to the Lord his blessed by a name which is blessed by a name which become a synonym in India selfless giving. The favours stowed are not merely monet favours, they are not given any arrogance and they are which take away the very life the giver.

It can therefore be stated among the galaxy of characters the Great Epic, Karna shines the brightest star in the firmam eclipsing even the character Dharmaputra.

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VEDIC POETRY

A. C. Bose

This is the first in the series of five articles on the Vedas. Four more articles will appear in the following issues.

The Author

THE Vedas are four in number —the Rig-Veda, consisting of 10,552 *mantras*, the Sama-Veda of 1,875, the Yajur-Veda (the Vajaseniya Samhita text), of 2,086 (some of the *mantras* being in prose) and the Atharva-Veda of 5,987 (a few of them in prose). In all, the Vedic Samhitas (collections of the texts as distinguished from the literature based on the Vedas — Brahmanas, Aranyakas, Upanishads, etc.) consist of 20,500 *mantras*. These, however, include repetitions, specially of a number of Rig-Vedic verses in the other Vedas.

The first thing to note about the Vedas is that they are in the form of poetry, except for some prose passages, which again, are what is called rhythmic prose. The Vedas contain the earliest recorded poetry and prose literature of the human race.

The religion and culture of the Hindus are rooted in the Vedas which no specialist, either eastern or western, has placed much later than 1500 B.C. Some have placed them very much earlier.

It is usual to describe the Vedic poetry as primitive. If by 'primitive poetry' is meant tribal song or folk ballad, then nothing could be farther from the fact. No primitive poet ever sang:

> Thought was the pillow of her couch, sight was the unguent of her eyes. (*R.X* 85.7)

If we should call Vedic poetry primitive, we should do so with reference to its pristine purity and its freedom from the malaise of

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the later civilization. (Our people have got a better name for the Vedic age—Satya Yuga or the Age of Truth. It takes life in its fulness, no maladjustment being caused by the loss of balance between the primary biological instincts (search for food, fighting for safety, conjugal love) or between the active and contemplative faculties of the mind (a perfect harmony between *brahman,* spiritual power, and *kshatra,* political power, being sought) or between matter and spirit. We do not find in the Vedas any evidence of the tragedy of the divided soul, and the anguish and misery that accompany it, nor even the oppressive sense of cosmic tragedy with the profound melancholy induced by it (as we find among the Greeks). Nor do we come across signs of repression or self-torture accompanied by morbid sin-consciousness, sometimes found to be acutely felt among followers of the Hebraic religions. No negative attitude induced by disillusionment or frustration, as found in Buddhistic and post-Buddhistic sects in India itself, no world-weariness, is in evidence in the Veda.

Vedic sages are positive in their acceptance of life and death and life's struggles and imperfections; positive too, in their acceptance of the ultimate values—of truth, goodness, beauty—and of Eternal Law (*Rita*) and the Ultimate Reality (*Sat*). They are intensely religious, in the sense of feeling the living Presence of the Divine in the beauty and glory of the u verse (*Vibhuti Yoga*), of find in their souls the strong urge love and giving an adequate pression to it in terms of so Vedic poetry came out of a joy and radiant spirit overflow with love of life and energy action, and looking up with ser faith to the Divinity for supp and inspiration. Because t Vedic sages loved life as well God, every wish of theirs for good things of the earth took form of an ardent prayer. And prayer often took the form of so which tried to reach "the supre Lover of song." The sages, inclu ing women among them, plac themselves under the discipline *Satya* (Truth) and *Rita* (Eter Order) as well as of *Tapah* (spi tual ardour superseding ani life.) They were pure *(shuchi)* their mental make-up, dedicated a pure way of life (*shuchi-vra* and were transported by spiritu exaltation by what they accep as divine inspiration. Their wo (*Vak*) was for them a revelati in their souls of the inner Tru of reality, which they creative received.

In their purity, austerity a power, the Vedic hymns have a peared to me like fresh, cle streams gushing out of a roc mountain. But this analogy mine has been anticipated by t Vedic sage himself:

> Like joyous streams bursting fr the mountain
> Our songs have sounded to Brihaspa (R. X. 68.

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The visions of the beauty of life and nature in the Vedas are extremely rich in poetic value. Perhaps nowhere else in the world has the glory of dawn and sunrise and the silence and sweetness of nature received such rich and at the same time such pure expression. The beauty of woman has been most tenderly delineated. It has been said by Anatole France that the smile on the woman's face marked a new step in human evolution. The Vedas speak of "gracious smiling women" and in Ushas, with the beauty of the youthful woman, they find the perfect smile. They regard the love of man and wife and the motherhood of woman with a profound sense of sanctity. Life's little things are invested with holiness and living appears to be a grand ritual.

If great poetry is the combination of what have been called "the emphasis of sound" and "the emphasis of sense," if it unites imagery and melody into a complete whole, then there is no truer or greater poetry than we find in the finest of the Vedic verses. In English literature only the noblest passages in Shakespeare and Milton, for example, can be cited as a parallel to the best of the Vedic hymns, in respect of the spontaneity of expression, the power and sweep of rhythm and the subtlety and solemnity of effect. If sublimity is the echo of a great soul, certainly the Vedic poet had a greater soul than is found lodging in the primitive man.

It is surprising to find that the Vedic sages were quite confident about the future of their poetry. Two personified Rivers, addressing a Sage-poet say:

> Forget not, Singer! this word of thine, which after-ages will resound. (*R.III.* 33.8)

The words of the Vedas have been resounded through at least three and a half millenniums, and we should expect them to be resounded for many more.

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Bhagawan Parashurama

PART III: IN A STRANGE LAND

K. M. Munshi

PREVIOUS STORY

The Aryas led by King Divodasa of the Tritsu tribe and his High Priest Sage Agastya, are at war with Shambara, the king of Dasyus. Vishwaratha, the king of the Bharata tribe, is taken captive by Shambara. Shambara's daughter Ugra falls in love with Vishwaratha who accepts her as his wife.

Ugra gives birth to a son but is killed by Bhairava, High Priest of Dasyus. Agastya marries Lopamudra and Vishwaratha, Rohini.

Sudasa drives Vishwaratha from Tritsugram. Deeply grieved, Vishwaratha walks up the Gomantaka Hill seeking guidance from Lord Savita. He returns as Vishwamitra and is requested by Sudasa to become his High Priest.

After fifteen years, Renuka, wife of Jamadagni, gives birth to Rama. Disagreeing with others over Rama's education, Kavi leaves for Bhrigugram. Rama goes in search of him and on the way, is captured by strange men, when he gets acquainted with Shunahshepa, son of Ajigarta. He escapes. Vriddha spots him in the forest.

Six years after Rama's return to Jamadagni's ashrama, *Sudasa, now king of the Tritsus, invites Sage Vasishtha to be his High Priest. Shashiyasi, the Arya princess, is known to love the Dasyu prince Bheda, who runs away with her.*

Vishwamitra renounces office. Arjuna, a Sahasrarjuna, the king of the Haihayas, wants to kidnap Loma and take her to his Anupadesha. Rama persuades Arjuna's general Bhadrashrenya, the king of the Yadavas, to take him also with Loma. They arrive by boats in Saurashtra, and Arjuna being angry with Bhadrashrenya removes him from the office of General of the Haihayas. Rama teaches a lesson to Madhu and river Gomti. Rama brings Nagas into the village and start an ashrama *there.*

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9. THE HUNTERS HUNTED

BHADRASHRENYA had come to know that King Revat had decided to attack the Yadavas no sooner the sacrificial sessions were over. Jyamagh's visit, he was informed, was only to find out the strength of Rama and his 'shatakas'. Worried beyond measure, he sought Rama's advice immediately after Jyamagh left the Bhargava *ashrama*.

Rama, however, was unperturbed. 'I could see clearly what Jyamagh had come here for. He came only to find out whether you were strong enough to resist his father. He also wanted to know what sort of a man I was,' Rama said with a smile.

'What impression did he gather, Master?', asked the king.

'He was taken aback,' Rama said. 'He will tell King Revat not to let you grow stronger.'

'What will he do? When will he attack us?'.

'I don't know.'

'Then we must prepare for battle.'

'King, don't worry. He will have to fight the battle at the time and in the manner I choose,' said Rama.

'How will you do it, Master?' asked Bhadrashrenya.

'Can't you trust me?'

'Trust! I leave myself and my Yadavas in your hands. Do with us as you like. If we can't win with you to lead us I know we can't survive', replied Bhadrashrenya reverentially.

Immediately Bhadrashrenya left, Rama went to Kukshi's place. Prateep and Vishakha were shocked to hear that Gurudeva himself had gone to the house of the High Priest which he had never visited all these years. It was something difficult to understand.

When Rama came to Kukshi's house, Kalvini was transported with joy. All these days, she had been madly in love with him, sought every opportunity to know all about him from Vishakha and Loma, saw him as often as she could. But her husband had forbidden her to go to the *ashrama*, and she was pining for an opportunity to meet Rama, to talk to him, to win him, to bask in his smile which everyone said was fascinating.

Now the great moment had come. He had come to her house and her husband was away. The enchantress in her impelled her to wear the most captivating smile and cast the most maddening glances. She moved with voluptuous grace, playing the gracious hostess, talking the sweet things which she alone knew how to say.

Rama smiled indulgently, replied in monosyllables and behaved with exasperating detachment. Kalvini was excited; if he had shown just a little warmth, she

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would have fallen at his feet or flung herself into his arms. Her exciting experience, however, came to an end when her husband, Kukshi, arrived.

Kukshi was equally surprised to see Rama come to meet him, and after formal civilities enquired of him the object of the visit.

'I have come to ask a favour of you Sage,' said Rama.

'Favour! And from me! Certainly,' said Kukshi, amazed.

'I want you, O, Markandeya, to ban the hunt of the Nagas.'

'To ban the hunt of the Nagas!' said Kukshi in surprise.

'Yes! Jyamagh, the son of King Revat of the Sharyatas, has just been to me. I asked him to request his father to stop the cruel treatment which the Sharyatas extend to the Nagas.'

'Yes?'

'And he replied that even the Yadavas were doing the same. He was right. If the Yadavas are guilty of unrighteousness, we can't ask the Sharyatas to follow *Dharma.* You must, as the Guru, issue a mandate that the Nagas should not be hunted.'

'How can I do it? I am not the son of the great Jamadagni,' said Kukshi, mockingly.

Kukshi owned quite a few dozen Nagas and had heartily disapproved of Rama's actions in interfering with the age-old custom of hunting the Nagas. He now got an opportunity to show Rama his proper place. Whatever his pretentions, it was he, Kukshi, who, as the High Priest, could issue ban on the Yadavas hunting Nagas in the forest.

'I assure you, it is in the interest of the Yadavas that you should ban this wicked practice,' Rama told Kukshi.

'I don't think so,' Kukshi replied almost with a sneer. 'Who are to defy the practice sanctioned by our ancestors? You alone, O Bhargava, can do so. You are the mighty one.'

'I take it then that you will help the Yadavas....,' said Rama as his eyes grew steely.

'If I did so, I would harm the Yadavas,' retorted Kukshi.

'The survival of the Yadavas depend upon it,' Rama asserted.

'It is for you to save them, Bhargava,' said Kukshi, with ill-concealed irony.

'I will, if the Gods so will,' replied Rama.

'Bhargava, I have more experience than you have. You are still young. If you believe the words of a man who has seen 55 years, don't meddle in this matter. The Sharyatas capture hundreds of Nagas from the forests and sell them in the market. If you want to stop their doing so, there will be a war between the two tribes.'

The eyes of Rama became steel though there was a smile on his lips. 'War! War is coming. I can smell it. And if the Gods so will it, who am I to stand in their way. Best of Sages, I beg leave to part.'

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The day was breaking in the dense forest which separated the territories of the Yadavas and the Sharyatas. Four or five forest-yelling Nagas, stunted, naked and warfish, came out of their little crevices. Quivering with fear, they looked on all sides and made sounds like the whine of a fox. In response, two or three Nagas came out of the jungle. From one side, a woman, half-naked, came out with two children. Eight or ten others also came out of the forest and joined them.

As the Nagas ran down the slopy bank to quench their thirst from the stream, thirty or forty Sharatas and Yadavas suddenly rushed forward from behind the trees and encircled the Nagas as they were drinking water. The Nagas, terrified, shrieked. Their children began to cry. Most of them ran helter-skelter like rabbits.

The hunters untied the ropes tied to their waists and adroitly flung them like lassoes on the Nagas. The noose slipped on the neck or shoulders of the Nagas and they fell to the ground. The hunters then turned to the Nagas who had climbed up the trees and brought them down by throwing stones at them. One of the Nagas, seriously wounded, fell from the tree. Two children were killed on the spot; the hunters greeted their dying shrieks with loud mocking laughter.

Suddenly, with shouts of 'Victory unto Maha-Atharvan,' Rama and his companions rushed at the hunters. They threw the lassoes with expert skill on the hunters; the noose was around the throat of the hunters, who began to shriek as wildly as the Nagas had done before.

Rama, stern and menacing, stood in front of them with his huge battle-axe in hand.

'Don't try to run,' he shouted.

But, before he could finish the sentence, one of the hunters slipped off the rope from his neck and tried to escape. Rama saw him running and flung the battle-axe after him. The Parasu flashed like lightning. The head of the escaping hunter was severed from his body. Rama walked slowly up to the place where his battle-axe lay, lifted it up and serenely cleaned it with dry leaves.

'Whoever tries to run away shall die,' Rama said. 'Loma, you and Ujjayant should take these Nagas to our *ashrama,* unless they want to go back to their forest homes. I am taking these hunters to King Bhadrashrenya.'

Immediately after Rama brought the Yadava and the Sharyata hunters to the *Yadava gotra* with ropes tied to their neck, he held consultations with Bhadrashrenya and his lieutenants.

'King, we are going to have a war with the King of the Sharyatas,' said Rama. 'I have driven him to precipitate a war.'

'I am not afraid of him. I have fought him very often,' replied Bhadrashrenya.

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'But this time I want you to let me fight him,' Rama said.

'He is very powerful and very cunning and cruel,' replied Bhadrashrenya. 'He has three times the warriors that we have. If he had his way, he would not leave a single Yadava alive.'

'King, in sixty years of your life, you have fought nineteen wars. Thousands of men were killed. Hundreds of women were kidnapped. Yet there has been no peace between the Sharyatas and the Yadavas. Let me fight one war.'

'What difference will it make?' asked the King in surprise.

Rama was silent for a moment. Then he was transformed into an embodiment of immeasurable strength, something which stood apart from and above all that was happening. 'This will be the last war between you two.'

'Last!'

'Yes. After this war, no Sharyata will ever kill a Yadava nor kidnap a Yadava woman nor take away your cows,' said Rama with fearful decisiveness. 'This war will end all wars between you two. Then *dharma* will prevail between the Yadavas and the Sharyatas.'

'How will that be done?' asked Bhadrashrenya in amazement.

'The Gods are all powerful,' Rama said.

Bhadrashrenya was seized with fear, for Rama's eyes had a dangerous light in them.

After a while, Rama broke the silence and added: 'Don't for As soon as Sahasrarjuna retu from war, he will try to dest you. You cannot afford to h an enemy to fight in Saurasht

Bhadrashrenya did not un stand the meaning of what Ra was saying, but tears of gratit welled in his eyes. He fell at feet of this eighteen-year-old ter. 'Gurudeva, I am at your vice. Do what you like.'

'Kurma,' Rama turned to Headman's son. 'Go to the K of the Sharyatas. Present Sharyata hunters whom we h captured as a gift from King B drashrenya. Tell him that h after whoever hunts a human ing will invite the curse of G Bhargava.'

'As you please,' replied Kur

'Also tell King Revat that K Bhadrashrenya wants Queen vati and Madhukumar to return the *Yadava gotra.*'

'Yes, Master.'

'And tell him also this. On full-moon day of Vaishakha, Bhrigus are going to Goka Teerth on the frontier of Ana Bhargava and his disciples will there two day's before, on the 1 of the Shukla fortnight and return five days after the fe val. If King Revat is pleased come here on the tenth day of dark half—Krishna Paksh—K Bhadrashrenya will give comp satisfaction to the Sharyatas.'

'The tenth day of the dark

(*Continued on page 4*

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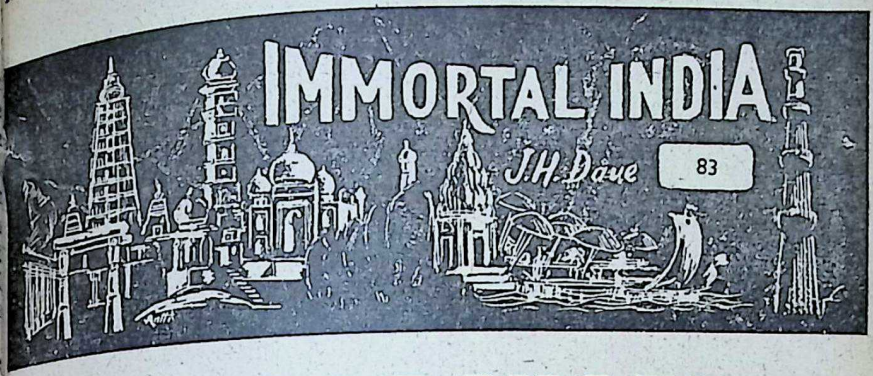

BHADRAVATI

BHADRAVATI is situated about 35 miles east of Mandvi in Cutch. It was the site of a very ancient city of that name. It is also called Bhadresar or Bhadresvar. The remains of the old city are found stretched on to a very long distance from the present town. On the ruins of ancient Bhadravati is situated the modern town of Bhadresvar or Bhadresar. It is stated that the modern town was constructed about 400 years ago. To the east of this modern town, within a short distance of about half a mile is the famous Jain temple with numerous *shikaras* and spacious *dharmashalas* for pilgrims. This is also called Vasahi.

The history of this town Bhadravati extends to the hoary past. Some scholars opine that the city was established by King Yuvanasva and that it was at this place that the sacrificial horse of the Pandavas was tied.

There is a Jain tradition that some 448 years before the Vikram era, a rich Jain by the name of Devachandra got constructed a very spacious Jain temple.

Most of the remains of the ancient city have been dug over for taking out building stone. What now remains here is the famous Jain temple of Jagadev Shah or Jagudu, the *Judiya* wav, the temple of Maneswar Chokhanda Mahadeva, the Pulsar *talao,* the temple of Aasapuri, *dargas* of Pir Lal Shah Baj and two *masjids.* There are several inscriptions in the Aasapuri and the Chokhanda Mahadeva temples. It is said that the main Jain temple which was constructed here by Devachandra in the pre-Vikram age was repaired by King Kumarpal and subsequently by Jagadu Shah.

This Jain temple is known as

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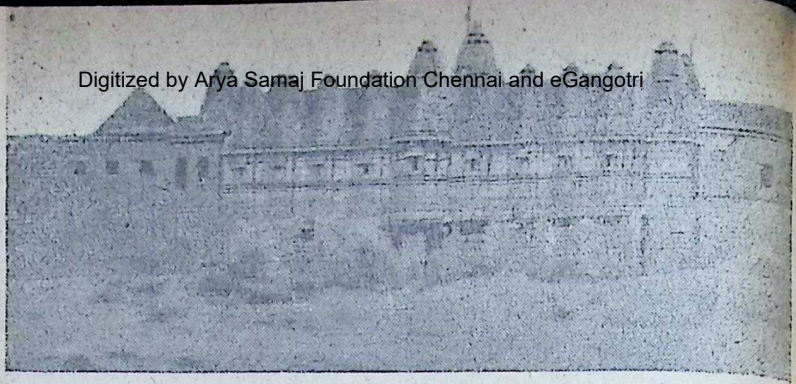

Bhadreswar Temple: View from the East.

the Vasahi temple or the temple of Jagadu Shah. It has been described that this is a work of several ages and has been repaired, restored and altered on a number of occasions. The main temple corridors are considered to be the work of Jagadu Shah, who flourished in 1175 A.D. or Samvat year 1232.

According to another Jain tradition this temple was founded by Sidhasena of the race of Hari, whose capital was Bhadresvar, in the 21st year of the Virat era and it was dedicated to Vasahi.

Gandharvasena of Malwa, according to this tradition, was the father of Bhartruiharihara and Vikrama. The latter established his own Vikrama era about 450 years after this Virat era, referred to above, had expired.

The Jain tradition further says that Jagadu Shah was a very wealthy Jain merchant. He received a grant of this Bhadresvar from the then rulers and that it was he who repaired this Vasahi temple on a very large scale. He died in Samvat year 1238. The plan of this present temple a most of its structure is ascri to this Jagadu Shah.

Jagadev Shah or Jagadu Sh was an extremely liberal-mi ed donor. It is stated that Jain Guru by name Deva S once came to this Jagadu Sh and warned him of a very seve famine which was found appro ing by that Guru and which, cording to him was to last twelve years. Having faith in t Guru this Jagadu Shah collec and stored a very large quant of foodgrain and fodder. The p dicted famine did visit the ent country in all its severity. began in Samvat year 1204 a continued right upto to 1215. gadu Shah during this time of tional calamity came forward w his vast store-house of foodgr and fodder and saved the situati This famine of twelve years l been widely described in seve works with fearful details. Ja du Shah gave so much of gr and fodder and wealth by way public charity and endowme that the effect of the famine

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account of his munificent donations was practically nullified and poets have described that the famine incarnate fell at the feet of Jagadu Shah asking for his grace and with a promise not to revisit the country. Many rulers in different parts of India applied to Jagadu Shah to supply them foodgrains and fodder from his enormously vast store-houses during this fearful famine. In sympathetic response to this appeal, through the vast network of his offices of religious and charitable endowments spread all over the country, Jagadu Shah supplied large stocks to these different rulers. They included, apart from Cutch, countries of Gujarat, Saurashtra, Reva, Kantha, Marwar, Malwa, Mewar, U.P., Sind, Delhi etc. Jagadu Shah also got repaired and reconstructed thousands of temples. During his time Bhadravati was a very flourishing harbour visited by boats of different countries. It was a centre of trade under the influence of the rich Jain community. It had palatial buildings and numerous Jain temples. Jagadu Shah belonged to the Srimali Jain community.

This Bhadravati was visited in Samvat year 1296 by a Sangha of pilgrims lead by the famous Jain ministers Vastupal and Tejpal. Vastupal arranged a marriage of the daughter Virdhawal with the Vaghela ruler Sarangadev, who was the grandson of Nowghana Vaghela.

This Bhadresvar Jain temple was the centre of attraction for Jainas from all parts of India as a place of pilgrimage and it was frequently visited from the 12th century onwards. Many Sanghvis or leaders of pilgrims who visited this town got erected several other temples.

In the 17th century this city was plundered by Mohsum Beg and thereafter the city was neglected.

According to another tradition, the famous famine referred to above was in Samvat year 1315 and not in 1215 and the meritori-

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ous work of Jagadu Shah is referred to that period.

The plan of the Bhadresvar temple is very similar to that of the Jain temple at Delwada at Mt. Abu. The temple faces the north. There are three main images of white marble in this temple. The central image is that of Ajitanatha, the second *Tirthankara,* on which is carved the figure 622; and Burgess thinks that it is probably Samvat year 1622 i.e. 1565 A.D. On the right of this image of Ajitanatha is the image of Parswanatha with the hood of a snake and it is marked Samvat year 1232. On the left of the Ajitanatha is the image of Santinatha. It is also marked Samvat year 1232, i.e. 1175 A.D.

This date of 1175 A.D. appears to be the date of the restoration of this temple by Jagadu Shah. There is also an image of Shyamala Parswanatha on the extreme right.

Bhadravati was a flourishing city and harbour right upto the 14th century and it was also a great centre of trade and commerce. The extraordinary munificence of Jagadu Shah referred to above is a historical fact. The fame of this merchant-prince had spread far and wide not only in India but even abroad. He had his offices of trade and religious and charitable endowments in different parts of the world. His boats carried valuable material from and to the different harbours of the then known world. He provided food, fodder, clothes, shelter and funds to the needy in times of public calamity and set an example to the rich in the matter of spending their wealth.

BHAGAWAN PARASHURAMA—(*Contd.*)

of Vaishakha, two months from now!' exclaimed Bhadrashrenya.

'Yes. Don't you worry.' And the voice of Rama was low but fearsome. 'For, on the full-moon day of Vaishakha, all hostilities between you and the king of Sharyatas would have ended.'

Then Rama turned to Prateep. 'Prateep, prepare for a pilgrimage. On the 13th day of Vaishakha Shukla, we shall start for the Gokarna Teerth with five 'satakas,' 500 of our best men, with horses and weapons perfected in the art of war. Vishakha, you go with Kurma to bring Queen Revati back and keep your eyes open.'

'Ujjayant, you go and convey my orders to all our frontier posts. All the young men should organize themselves into 'satakas.' They should allow no one to enter the territory of the *Yadava gotra.* No one should be permitted to harass any trader.' Then he turned to the king, 'King, the Yadavas are few; their enemies are many. The Yadava women must be ready to share the burden and the risk with their men.'

[To be continued]

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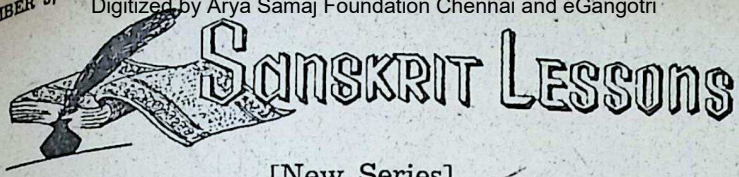

[New Series]

CHAPTER I

Dr. Shakuntala Rao Shastri

Teacher:—Long long ago, people in India used to compose hymns to Gods and Goddesses, and preserve them in memory. At the time, they had no means of expressing their thoughts in writing. For thousands of years, these hymns passed on from father to son. But after that, they found some letters by which they could write them down.

Student:—It is very interesting; but how did they write them down and what is the name of the script?

Teacher:—The name of the script is Devanāgarī. They gave this name to it as perhaps they thought that it originated from Gods or Devas.

Student:—When did they discover this script?

Teacher:—It is not quite certain when they discovered it. It must have been hundreds of years ago. The earliest evidence of writing is seen in the excavations of Mahenjodaro. But later we have a more definite evidence of a developed script in the Edicts of Asoka. People must have developed it through centuries.

Student:—Could they speak in Sanskrit?

Teacher:—Certainly they could. They preserved the whole of the *Rig-Veda* only by reciting it. The Sanskirt of the *Rig-Veda* is different from classical Sanskrit. Perhaps when Vedic Sanskrit was used for writing only, an easier form of Sanskrit was discovered and this was used for speaking and came to be known in later days as classical Sanskrit.

Student:—When classical Sanskrit became a book language, what language did they use for speaking?

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Teacher:—There is always a difference between the written and the spoken languages. So another easier form of language sprang up. It was Pālī. Most of the Buddhistic literature is in Pāli. From this again came Prākrit. You will find this used in some of the earlier dramas. The inferior characters in a drama, i.e. women, servants, etc. had to speak in Prākrit. So this was a stage when both classical Sanskrit and Prākrit were spoken side by side.

Student:—What kind of letters are used for Devanāgari Script? Are they like the Greek and the Hebrew letters?

Teacher:—No, they are somewhat different. These alphabets are divided into vowels and consonants. Vowels are thirteen in number consonants 33. These letters are systematically arranged.

Student:—What are the vowels and how are they written?

Teacher:—The vowels are:—

अ	आ	इ	ई	उ	ऊ	ऋ	ॠ	ऌ	ॡ	ए	ऐ	ओ	औ
a	ā	i	ī	u	ū	ṛ	ṝ	ḷ	ḹ	e	ai	o	au
							(long)		(long)				

These may be divided as follows:—

(a) short vowels					(b) long vowels				
अ	इ	उ	ऋ	ऌ	आ	ई	ऊ	ॠ	ॡ
a	i	u	ṛ	ḷ	ā	ī	ū	ṝ	ḹ
								(long)	(long)

four dipthongs: ए ऐ ओ औ
e ai o au

ए (e) is the combination of a + i (अ+इ)
ऐ (ai) ..... a + e (अ+ए)
ओ (o) ..... a + u (अ+उ)
औ (au) ..... a + o (अ+ओ)

There are, besides, two slight nasals and an aspirate:

(1) Anusvāra: denoted by ं a dot above the letter.

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(2) Anunāsika: denoted by half-moon above the letter

(3) Visarga: the aspirate denoted by two dots placed by the side of a letter :

Student:—What are the consonants? How are they written and pronounced?

Teacher:—The consonants are written as follows:—

They cannot be pronounced unless they are combined with a vowel.

They are grouped as follows:—

क् kā	ख् khā	ग् gā	घ् ghā	ङ ṅa	कवर्ग kavarga	gutturals
च् cā	छ् chā	ज् jā	झ् jhā	ञ् ña	चवर्ग cavarga	palatals
ट् ṭā	ठ् ṭhā	ड् ḍā	ढ् ḍhā	ण् ṇā	टवर्ग ṭavarga	linguals
त् tā	थ् thā	द् dā	ध् dhā	न् nā	तवर्ग tavarga.	dentals.
प् pā	फ् phā	ब् bā	भ् bhā	म् mā	पवर्ग pavarga	labials.
य् yā	र् rā	ल् lā	व् vā			semi-vowels.
श् śā	ष् ṣā	स् sā				sibilants.
ह (hā)						sonant aspirate.

Student:—If these consonants cannot be pronounced without a vowel, how are they joined to vowels?

Teacher:—All the vowels have their respective signs. It is these signs that are joined to the vowels. They are as follows:—

vowel signs	अ	आ	इ	ई	उ	ऊ	ऋ	ॠ
		ा	ि	ी	ु	ू	ृ	ॄ

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ā	ī	ū	ṛ	ṝ (long)
ऌ	ॡ	ए	ऐ	ओ	औ
ॢ	ॣ	े	ै	ो	ौ
ḷṛ	ḷṛ	e	ai	o	au

They are thus joined: क्+अ=क; क्+आ=का

Thus we have

क	का	कि	की	कु	कू	कृ	कॄ
ka	kā	ki	kī	ku	kū	kṛ	kṝ (long)

क्ऌ	क्ॡ	के	कै	को	कौ	कं	क
klṛ	klṝ (long)	ke	kai	ko	kau	kaṁ	kaḥ

All consonants follow the above rule.

There are a few exceptions.

Student:—What are these exceptions and how are they written?

Teacher:—They are as follows:—

र्+उ=रु r+u=ru	र्+ऊ=रू r+ū=rū	Here the vowel signs are joined on the side.
ह्+उ=हु h+u=hu	श्+उ=शु ś+u=śu	Here the letter undergoes transformation.
ह्+ऊ=हू h+ū=hū	श्+ऊ=शू ś+ū=śū	
ह्+ॠ=हॄ h+ṛ=hṛ	श्+ॠ=शृ ś+ṛ=śṛ	
	श्+ॡ=शॢ ś+ḷ=śḷ (long) (long)	

These are the combinations of consonants with vowels; but consonants are combined with consonants also.

(To be continued)

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ROMANCE & POETRY in Indian Painting

W. G. Archer

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Mr. Archer is the Keeper of the Indian Section, Victoria and Albert Museum, London and an acknowledged authority on Indian art. He has written quite a number of books on the subject.

★

THE purpose of this article is to trace the development of Indian painting in the Punjab Hills in Northern India during the eighteenth century. Not until 1916, with Coomaraswamy's pioneer volume, *Rajput Painting*, was its existence fully revealed. It then became clear that here was an art—parallel in certain ways to Mughal miniatures—yet in others profoundly different.

Its main subjects were poetry and romance. Line with its curling rhythm was employed for musical effects. Scarlet symbolized passion, and landscape was treated in a double manner—trees, flowers, rain, clouds, birds and animals all acting as symbols for the conduct and moods of human lovers.

The emotional aspect of this love-painting was keenly appreciated by Coomaraswamy, but it is only during the last five to ten years that new research in India and

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England has enabled us to distinguish the chief styles of painting and to reconstruct their development.

The position, as we see it today, may be summarized as follows: When we survey the period as a whole, we are confronted by two problems. At the commencement of the century, the greatest centre of painting in the Punjab Hills was a small State called Basohli. At the end of the century, Basohli had no painting and two other States, Kangra and Garhwal, had become the chief centres. Garhwal was far to the East and Kangra, although much nearer, was separated from Basohli by a wall of mountains. We are at once faced, therefore, with a major problem. Why should Basohli have relinquished its lead and why should Kangra and Garhwal have moved up in its stead?

The second problem concerns style. When we look at Basohli painting in 1700 and then at Kangra and Garhwal painting in 1800, it is clear that a vital transformation has taken place. A Basohli picture of about the year 1700 shows a lady completing her toilet assisted by three maids. Above her is a tree and behind a pond are cypresses. The subject is, at first sight, romantic to a degree yet the style is stiff, savage and angular. The ladies have large fierce eyes and long straight noses. The pond is a simple flat rectangle and even the tree is shown as a group of circles. There is no attempt at portraying the body soft and round, and the cypresses are like tall sharp spears. The picture, in fact, is not at all concerned with feminine grace but rather with love conceived of as fierce and terrible passion.

To answer these questions will be the object of this article, but first we must bear in mind certain points. In the Punjab Hills there were 36 States, each ruled by a separate rajah, each committed to its own type of Rajput culture, each proudly jealous. Not every State possessed painters. In fact only when a particular ruler was keenly interested in art does painting appear to have flourished. In this connection, the size of a State was quite irrelevant, the smallest States sometimes possessing artists, the largest and greatest no artists at all. It was the personality of the ruler-patron which provided the one essential element.

With the patron bulking so large, it followed that any change of interest on the part of his successor might easily divert the local artists or affect their style. And although no rigid rule can be framed, it appears to have been normal for the son or successor of a ruler-patron to reduce or modify existing patronage. In such circumstances, artists sometimes migrated from a court or, if they remained, adjusted their styles.

It is these two factors which probably explain the course of events at Basohli. The great Basohli style with its savage ferocity

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seems to have reflected the interests and personality of Raja Kirpal Pal (1678-93), and with his death a powerful stimulus abruptly ended. During the next thirty years, therefore, painting continued at Basohli, but there was a gradual mellowing of manner.

A picture in the Victoria and Albert Museum reproduced in colour in Basil Gray's *Rajput Painting* illustrates this tendency. It shows a prince embracing two girls. His arms, flung widely out, form two abrupt angles. The background is a hot yellow, the bed and canopy a flaming scarlet. The whole picture has an air of frantic violence. The faces, however, are no longer quite so ferocious, the bodies are somewhat rounder and the total impression is more gentle.

The same tendency is apparent in a picture of Radha and Krishna sitting in a wood. Here also the faces have lost their former sense of nervous strain. The trees have a new luxuriance, and the early liking for sharp aggressive angles has disappeared. Both pictures were painted between 1700 and 1730, and we must recognize, therefore, that even at Basohli a softening process had set in by the early decades of the century. This process did not itself evoke the delicate styles of Kangra and Garhwal but it may well have rendered easier their ultimate appearance.

A second factor, however, concerns us more. If, as seems certain, a number of Raja Kirpal Pal's artists remained at Basohli after his death, it seems at least as certain that a number migrated to nearby States. Among these States were Jammu, Chamba, Nurpur and Guler, and in this connection we must concede a third important point. When artists left one court and went to another, they took with them the style of painting to which they were accustomed. When, however, they reached another court and began to paint for a new patron, their styles began to alter. We have seen that rulers in the Punjab Hills were jealous of each other, and if an artist was to excite a ruler's fancy, he had to make the latter feel that his painting was not just the style of some other State but a definite reflection of his new patron's glory. It happens, therefore, that between the years 1700 and 1740 the Basohli style spread to other States but in the process developed novel characters. The resulting styles were by no means equally important, but one of them, the style which evolved at Guler, is of special relevance to painting in Kangra and Garhwal.

The reasons why painting in Guler is important are fourfold. In the first place, the State is in the same valley as Kangra itself and, provided circumstances in Kangra were favourable, the style of Guler might well condition Kangra painting. Secondly, in about the year 1720, Basohli artists at Guler executed a series of large-scale pictures illustrating the *Ramayana*.

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One of them, formerly in the J. C. French collection and now in the British Museum, shows Rama surrounded by an army of bears and monkeys confronting a horde of demons. Various aspects of this picture connect it with Basohli—the hot red background, the Basohli-like faces. Others, however, suggest a new Guler character—the broken rim of the curving hillside, the realistic demons. If we imagine this life-like character greatly intensified, we begin to approach the naturalism of Kangra and Garhwal. The third reason involves the patron-ruler who succeeded to the Guler throne in 1744. Raja Govardhan Singh (1744-73) had no military ambitions but delighted in cultivated amusements. Among them was a keen pleasure in art, and this explains the fourth reason why Guler should have played so vital a part in the century's painting. During the early years of the eighteenth century, the Punjab Plains and Delhi itself were much disturbed by invasions. There were inroads by the Persian Nadir Shah in 1739, repeated incursions of the Afghan Ahmad Shah Durrani, and finally the sack of Delhi in 1756. We know that because of these disturbances, merchants, traders and craftsmen migrated. Artists also were caught up in these mass movements, one particular family going to Jasrota, an appendage of Jammu. From there it was tempted by Raja Govardhan Singh's enthusiasm to settle in Guler and with the coming of these new artists, a v change ensued. The style of th new arrivals is best described a late version of the naturali Mughal painting which had de loped under Emperor Akbar about the year 1600. It was m more life-like and sophistica much more sensitive to persona and character than the sav Basohli manner, but at the s time it was wanting in poetry feeling for romance. The purp of Mughal painting was to re actual people or actual scenes, for this purpose the new artists Guler had developed a style supple outline, a flair for no individual postures and a flu skill in detail. On their arri they mingled with the local art and the result is the emergence two distinct strands of art. Mughal artists became more po and romantic, the immigrants f Basohli less savage and brus Out of this new kind of G painting the styles of Kangra Garhwal were presently to eme

A picture reproduced in G goly's *Masterpieces of Ru Painting* (pl. 35) illustrates Mughal style acquiring G features. Its subject is the b of Krishna, and we notice at o how smoothly all the figures drawn, how subtly each perso characterized, and how full round is each body. At the s time the composition is less c gested than in much Mughal pa ing and already there are sign

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romantic delight in feminine

rm.

A similar delight in poetic ro-
nce is expressed in a picture
n the Victoria and Albert
seum, *The Lady with the*
wk. In this picture, Mughal
fluence can be seen in the ex-
isitely evoked person of the
dy herself. Yet the early Basohli
and is vigorously present in the
background of flaming red,
mbolizing the ardent passion
ging in her heart and in the
press trees pricking the back-
ound like thin black spears.
reover, the inclusion of the
wk reminds us of the prime
rpose of this painting—the in-
pretation of poetry. The hawk
a symbol of the lover and we
us obtain an art exquisite and
licate in execution yet availing
the full of romantic idiom.

The Lady with the Hawk is no-
ble for a type of face quite
ferent from the female faces in
e *Birth of Krishna*, and indeed
is clear that between the years
5 and 1770 Guler artists made
ny efforts to devise a satisfac-
ry formula for female charm.
e results are apparent in a
ture, also in the Victoria and
ert Museum, where the face of
princess closely resembles that
The Lady with the Hawk, but
e faces of her maids disclose a
d distinct type. This new
rd type is particularly impor-
nt, for in it we recognize the
atures which were shortly to be
andardized at Kangra.

The reasons for the sudden transplantation of Guler painting to these two great States can be inferred when we recall a point which we considered a little earlier. There can be hardly any doubt that the personality of Raja Govardhan Singh was a key factor in evolving the Guler manner and his death in 1773 may well have brought about the same kind of situation as occurred in Basohli in 1693 with the death of Raja Kirpal Pal. It is even possible that before his death a few artists may have ventured to migrate, and that after his death others followed their example.

At Kangra, the crucial factor affecting their migration was the accession to the Kangra throne of a new young ruler, Raja Sansar Chand (1775-1823). Unlike his grandfather, Raja Ghamand Chand, who had made Kangra the terror of the hills, Raja Sansar Chand possessed a great flair for painting, perhaps the greatest possessed by any Indian ruler in the eighteenth century. He began to attract artists to his court, and the artists most readily available were those at Guler. Their style appears to have excited his discerning approval, but once again the very fact of migration—with its corollary, a change of patron—seems to have resulted in new stylistic forms.

A picture in the Victoria and Albert Museum shows a group of ladies performing the spring fertility festival of Holi, throwing red powder at each other and

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shooting coloured water out of syringes. The faces correspond to those in the Guler picture of Radha at her toilet. All possess serene nobility but there is a new delight in rhythmical line.

At the same time, as we can see from another picture in the Victoria and Albert Museum, poetic considerations were given greater stress. The picture shows a girl swinging (Figure 2). Her posture is full of elegance, but it is the great clouds high in the sky which imbue the picture with poetry. In Indian poetry, clouds, rain and lightning were all symbolic of love-making, and thus in showing a girl gently swinging against a background of impending storm, the artist is hinting with exquisite discretion at the passionate thoughts which are passing in her mind.

A similar use of poetic imagery characterizes another Kangra picture in the Victoria and Albert Museum where a lady is shown attended by her maids. A maid-servant strives to comfort her, for she is as lonely as the pet buck which rests in the courtyard. It has two maids in the left-hand corner of the picture, however, who disclose the underlying situation. Each holds in her hand a small doll or puppet, one dressed as a prince, the other as a lady. The faces of the dolls are turned in opposite directions, a gap yawns between them and we realize that the cause of the lady's distress is the abrupt departure of her lover,

the quarrel which has taken p
between them and her angui
uncertainty as to where he
gone.

This emphasis on poetic symb
was to prove a leading aspec
Kangra painting. But it was
the only means by which G
artists at Kangra strove to in
pret the phases of romance.
calling the symbolic associat
of colour, they occasionally
plemented their evocations
graceful form by a subtle
poetic use of scarlet. A pic
reproduced in N. C. Mel
Studies in Indian Painting (pl.
shows Krishna, the divine lo
sitting on a terrace engagin
duenna in light-hearted chat.
low him stretches a field
ripening crops and by it stan
village beauty, notable for
fluid grace and scarlet skirt.
let is supremely significant fo
hind the house are ranks of
storm clouds, their colour
blishing an intimate connec
between the girl loitering in
field and the passionate mee
which will presently ensue w
Krishna has concluded his ba
It was in ways such as these
romantic situations were cha
with poetry, and painting
Kangra acquired its special fo

If the accession of a new pa
to the Kangra throne expl
the movement of Guler artists
Kangra, it is possibly the wed
of a Garhwal prince to a G
lady which accounts for
parallel development at Gar

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ween 1770 and 1800. During s time, artists whose style is viously rooted in Guler painting e stimulated to produce similar pretations of poetry and ro- nce. Characteristic idioms were ling lines used for suggesting play of water, leafless branches, l spikes of thickly clustering vers. It is in the work of a ticular master, however, that rhwal painting reaches its test height. In a picture by in the British Museum, a girl shown hurrying through the ht to meet her lover. Light- g as frail and gentle as the girl kers in the sky. Rain pours rn and the groping trees seem ost to hide and cover her. ays of flowers, echoed in the ttern on her dress, suggest her ithful curves. But it is the ras slithering in her path who steriously enhance the total ct of overwhelming charm. In lian poetry snakes were often oked as images of beauty, and ge songs translated by Verrier in have lines such as 'Your r is lovely as a cobra', 'A snake es like lightning in the stream', ur body is soft and lustrous as nake'. In the picture, each de- t is introduced for only one pur- e—to suggest the magnetic rms of the central figure.

This objective appears in another ure by the same master, in the Kasturbhai Lalbhai collection, Ahmedabad. The same girl as in the previous picture is shown seated on a bed of leaves restlessly waiting. A solitary deer represents the lover who has still to come, and pairs of birds suggest the innocent rapture which will follow their meeting.

It is in a painting of the great lovers of Rajput legend, Baz Bahadur and Rupmati, however, that Garhwal painting achieves perhaps its most poetic expression. The two lovers are shown resting on a hillside. Rupmati is sleeping on a red coverlet, while Baz Bahadur gazes at her eyes. Two horses tethered to the left suggest the stalwart nature of their passion, two birds perching in a tree convey its tenderness, while two leopards in a distant cave express the wild ferocity of their love-making. Yet once again it is woman, the supreme object of romantic poetry, whose beauty is the picture's chief concern. A young moon hanging in the sky, a tree with frail and leafless branches parallels the innocent freshness of Rupmati's lovely form. It is with such a picture that the early style of Basohli is superseded, the graceful experiments of Guler are transformed and painting in the Punjab Hills reaches the very greatest heights of poetry and romance.

This is my prayer to thee, my Lord—strike, strike at the root of penury in my heart. —Gurudev Tagore.

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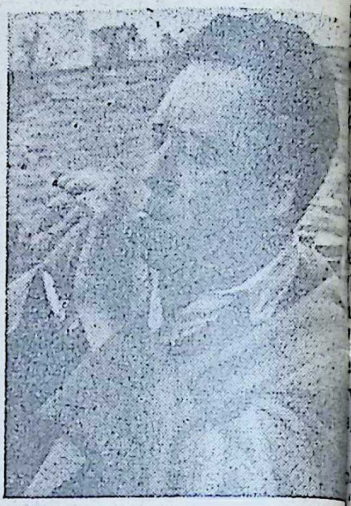
Our Fortnightly Profile—81

ALBERT CAMUS



THE latest name to be added to the list of writing immortals of this age by the award of the Nobel Prize in literature is Albert Camus (pronounced AL-BEIR-KAM-EUE) who is the ninth French national to be so honoured. Rene Francois, Sully Prudhomme, Frederic Mistral, Romain Rolland, Henri Bergson, Roger Martin du Gard, Andre Gide and Francois Mauriac are the distinguished French writers that have blazed their trail before him.

Not yet 44 Camus has the distinction of being the youngest to become Nobel Laureate, barring Rudyard Kipling. Another distinction is that the prize amount is about the largest yet awarded on this account.

Novelist, essayist, playwright, editorialist and stage-director, Camus is a talented polemicist. As the Swedish Academy's citation puts it, he has illuminated wonderfully the problems of human conscience in our times.

His major works of fiction are *The Stranger, The Plague,* and *The Fall.* In the first, he has given expression to nihilism which he has since outgrown. In the second, however, he is more constructive and affirms the need for human living if only to resist evil and fight for justice. The third published early this year. It haps crystallises his thoughts a subject for which he has awarded the prize. *The Fall* drama of a false and transc innocence, a swift and mecha fall and a real and prolonged g In it M. Camus casts an unflinc eye on the basic moral prob of our day. In his writings t is a moral pathos which com him to attack boldly and in own marked personal way great fundamental problems life. The existentialist touc his novels is really a form

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humanism. His basic ideas appear to be essentially to put back in their true relationship politics and morals.

His technique of writing combines the drama of Browning's monologues, and the cynicism and acerbity of a long line of French writers including La Rouchefoucauld and Moliere. This he has done with such an economy, such a discipline that his example is a lesson to others.

Camus has no religious faith whatever, no comfortable ideology. He is a man who stands alone. What spurs him is his anxiety for truth, forgetfulness of his own self, a liking for human greatness. He does not claim to have discovered the panacea for human happiness. He holds that justice is the dignity of mankind and upholds the moral structure of life. "Through the centuries, cunning, violence, blind sacrifice of men have shown their worth. One thing is left to be tried, the simple and middle path of honesty, of a close loyalty and a determination to strengthen human dignity alone. We believe that idealism is vain. But our idea in conclusion is that the day men are willing to put in the service of good the same stubborn will and the same tireless energy that others put in the service of evil, on that day the forces of good will be able to triumph—for a very short time may be, but for some time however and that conquest will then be boundless." The echo of this voice can be heard throughout in the novels, essays and the plays of this great French writer.

M. Camus was born in Oran, in French Algiers in November, 1913 of an Alsatian father and Spanish mother. He had his primary and secondary education in Algiers and took out a degree in Philosophy from the University of Algiers. Simultaneously with his studies he had to work for his living having lost his father, by selling motor spare-parts, acting as a maritime agent and meteorologist. He has directed and acted in several amateur theatricals. In 1938 he started his journalistic career in Algeria. In 1940 he gave up his job and started writing his first novel, *The Stranger*. He was one among those responsible for publishing the newspaper COMBAT from hiding. After the French liberation he became its chief Editor and wrote a series of articles which have now since become famous. In 1947, he undertook a lecture tour of the U.S.

Although outspoken and forthright in his writings, M. Camus is personally rather secretive and shy. He speaks softly and with a minimum of words to get his ideas across. He is generally looked upon as a 'nice guy' with little of the affectation or eccentricity noted among litterateurs and theatrical personalities. He is a chain-smoker.

He has an intellectual's fore-

(*Continued on page 60*)

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QUESTION BOX

ANSWERS by K. M. Munshi

Kulapati Sri K. M. Munshi has kindly agreed to answer in these columns questions from readers of Bhavan's Journal on topics falling within the scope of the Journal.

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Sri R. K. Mitra, New Delhi.

Q: Who are the best devotees of the Lord?

A: In Canto XII, Verse 2 of the *Gita,* Sri Krishna gives us a description of those who have the highest devotion for him and on whom the Grace has descended. This devotion arises from three qualities:

(1) They are *Shraddhayaa parayopeta*—filled with faith.

(2) They are *nityayuktaa*—always poised in harmony.

(3) They are *Mayyaveshya mano*—their minds have entered Me.

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Sri J. P. Sinha, Lucknow.

Q: What is meant by nityayuktaa *—poised in harmony?*

A: *Nityayuktaa* is to be poised in harmony. This quality has several facets.

To be *nityayuktaa,* the quality is to be *yuktaahaa* poised in food. Thus, the phasis is laid on food build up the body, which, accor to Charak, is the first in ment of attaining *dharma* be *yuktaahaara,* the aspi must be in complete co of his tastes and food ha He should avoid extremes

(1) 'Thou shall not fors food'—says the *Taitti Upanishad.* 'Whoever tures the body by tortures me', said Krishna (XVII, 6). A ger strike, except for fying one's own mind body, is therefore sin

(2) The other limit is to *laghvashi,* a small e (XVIII, 52). One m eat less than what he dinarily takes and n so as to develop a s of fullness.

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To be *yuktaahaara*, you must also look to the quality of the food. It must be tasty, digestible and balanced. You must eschew the lowest kind of food, i.e. what is stale, putrid or rotten. You must also learn to forswear the taste of things which are sour, bitter, saline, hot, pungent and dry; they produce pain, grief and disease. You must live on food which increases vigour, vitality, strength, health, well-being and comfort; the food, therefore, should be tasty, nourishing, easily digestible and agreeable. (XVII, 8, 9, 10).

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Sri V. B. Karnik, Poona.

What is the nature of a Welfare State? Whether the Welfare State which India proposes to establish fulfils all the conditions of a true Welfare State?

Welfare State has two aspects; in its economic aspect it signifies the establishment of economic conditions which make it possible for a man to maintain individual dignity, e.g. a job, living wage, a roof over one's head etc.

The other aspect concentrates on creating conditions so that an individual may have an opportunity to develop moral and spiritual values and thereby secure self-fulfilment.

We have been emphasising the economic aspect ignoring the moral aspect. We are emphasising the economic aspect almost to the extent of inculcating moral and spiritual values of our culture. Most of our difficulties arise from this lop-sided attitude of those who are in charge of our Governments.

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Sri A. Narasimha Chari, Royapettah, Madras.

Q: *In what sense is the term sacrifice used in Chapter II (Slokas 10 to 13) of the* Gita?

A: In verses 9 to 15 of Canto III, Sri Krishna extends the scope and meaning of *yagna* (sacrifice) by not only including the ordinary sacrifices performed according to the Vedic rites, but also (a) actions performed without attachment for fruit, that is, *Karma Yoga* and (b) surrender to Brahman or God.

Further, the scope is made wider by identifying the *yagna* with the whole process of transformation going on in the Universe (*Parivartinam Chakram*). This process can be unpurposive as in Nature or it may be conscious and purposive as in man.

The idea underlying these verses is that, all creation is the result of some cherished thing being offered by way of sacrifice. The cherished thing may be rice or ghee; it may be

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desires or hopes as in *Karma Yoga*. The highest form of sacrifice or creative effort is to offer everything as a sacrifice to God, by surrendering all one's thoughts, actions, desires and aspirations, so that one becomes His instrument for manifesting His power.

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Sri K. Rama Naik, Cochin.

Q: *How is Bhakti produced in a man? Is it due to worshipping of God or by his contacts and close movements with the devotees of God?*

A: (1) Bhakti is induced in a man by developing love for God as indicated in the *Bhagavad Gita*, which comes by remembering his name, i.e. *japa;* singing his praises, i.e. *kirtan;* worshipping Him by *puja* and keeping the company of devotees.

(2) Bhakti can also be duced by the methods pre- ed by the *Gita*, like *Dhy* offering, with humility, w ever one thinks or does to o performing all one's ac without being attached their fruit; or complete render, *Sharanagati*.

(3) Bhakti can also be duced by constant effort try to live in God by sta ing one's Fundamental rations, i.e. by living in Be Calmness and Light, and t by spiritualising the W Existence.

(4) Each one has to find appropriate ways to appr God which are best suite his nature, aspirations habits, though the first e tials are humility and fai

ALBERT CAMUS—(*Contd.*)

head which is high and easily wrinkles. His hair has started turning grey along the sides. Although his work shows great intensity of feeling, he looks calm. His slight figure, bulging a bit in the middle, is rarely animated. It is perhaps in his deep-set eyes that one can discover his intensity of feeling.

Although M. Camus is a fast favourite of the younger generation, he denies that he is their hero and that he has started a new school of French writers. According to him, the the gives him greatest delight declares that, given the chance will return to it soon for direc plays. As to journalism he definitely stage a come-back w freedom is in peril. Presently is engaged in writing his *mag opus, The First Man*.

The Camuses live in an ap ment in the Left Bank L Corner of Paris. They have son and daughter both 12 y old—twins.

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Simhasana Dwatrimsika—55

Serial

NAVA MOHINI

On the morning of the seventeenth day, King Bhoja, as usual, went to the throne-room accompanied by his minister Vitivakya and other courtiers. After offering the customary worship to the divine throne, Bhoja tried to ascend it.

As soon as he set foot on the seventeenth step, the statuette holding it became animated and said:

Harken, Bhoja, to this story of our great King Vikramaditya before you proceed further. While he was ruling the earth from this throne, on one occasion he had sent messengers to all parts of the world to find out if there were anything extraordinary in those parts. Those who had been sent east, west and south drew blank; but the fourth from the north came with an interesting report which is as follows:

In the north there is a city by name Makarapuri which was ruled by King Soma Pratapa. That King was so punctilious in the discharge of his duties that people looked upon and cared for him as their own eyes. So much so when he set out on his state-round of the city, people used to offer prayers for his safe return to the palace.

Indeed at the close of each such perambulation numerous women used to take out *artis* of pearls, *praval,* rice, etc. round the king's person seated on the elephant, and throw them in the air in the north-east. But what they threw never came down. On enquiry it was found that some demons lay in wait in the air for swallowing the rice balls and carrying away the pearls, *pravals,* etc. to their abode *via* a huge banyan tree. This was a regular practice.

When King Vikramaditya heard this strange story, he became eager to investigate the truth. So calling the faithful ghoul he rode on it to Makarapuri which he reached quickly. He waited for the next day for the royal parade at the close of which the usual *artis* were taken out by beautiful women and were thrown in mid-air. He saw those throwaways being literally gobbled and grabbed by fierce-looking demons which climbed up an ancient banyan tree and vanished into the air.

King Vikrama who saw the phenomenon decided to explore further along the path of the demons, so he prayed to his favourite deity Maha Kali of Ujjain and drawing out his magic sword climbed the

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tree in hot pursuit of the vanishing demons.

Since Vikrama was also a *siddha purusha* he had no difficulty in following the demons. He found himself soon in a new world in mid-air which had all the allurements of a *gandharva loka.*

On one side he saw a beautiful swimming pool in which *apsarases* could enjoy playing in water. On the other were groves of flowering plants which spread enthralling perfumes. Further on, were streets beautifully laid out with towering mansions, temples with huge towers, theatres etc.; yet he did not meet any live beings.

He came across a palace which was larger and more beautifully furnished than others. He surmised that it should belong to the king or leader of that community —whoever it was. He decided to enter and investigate it which was completely unguarded.

After crossing the front portion of the mansion, he saw before him what looked like a bath-tub which was filled with warm water. By the side of it was a golden platter which contained aromatic soap-nut powder. He decided to take his bath making use of them which were so readily kept.

Drying himself up with a soft towel hanging by a stand, Vikrama proceeded to the next apartment.

It contained a huge metallic mirror done most artistically and by whose side were kept scented sandalwood paste mixed with attar and rosewater, unguents, flow etc. He helped himself libera with those things and proceed further on.

The next apartment invited h with a variety of delicious dish As Vikrama had not eaten a m sel of food since starting from jain, he plunged into the heap dishes and ate them to heart's c tent and ate fragrant *tambul.*

When he went further inside, saw a brilliantly lit hall with s curtains hanging all around and the centre was placed an exqu tely decorated couch spread w mattresses made of swan's fea ers. The lamps made of the ni kinds of gems were such that th burned eternally. *Agarbattis* tic ed the nose mysteriously. Th was too much for Vikramaditya resist and in the then state of body and mind, he threw hims on the luxurious cot and sl divinely.

It so happened that the mans belonged to one Nava Mohini, prominent denizen of that mid-world. She had few equals beauty, accomplishment or weal

When she came from outside have her bath and food, she w surprised to see the bath emp even as the dishes and other vas

Her brow rose first in surpri and knit in anger as she imagin an intruder.

She walked inside briskly an was stunned to see a man draw to full length in deep slumber her cot!

She was not, however, uni

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pressed with the masculine beauty and the thirty-two *lakshanas* of the man.

Yet, it was sacrilege to interfere with her privacy and so she conjured up a fierce-looking demon and ordered it to lift the man bodily and throw him out beyond the limits of her domain at the banyan tree.

The demon obeyed and in the midst of being carried, Vikrama woke up. He instantaneously realised his position and undeterred by the demon, he drew his magic sword and slew the demon into two and retraced his steps to the palace from where he had been so unceremoniously expelled.

By the time he had reached the palace back, it was heavily guarded by a host of demons which offered resistance to re-entry. But King Vikrama fought with them and hacked them all to pieces. When he had killed the last of them, he had a wash and entered the *sanctum sanctorum* where he saw the damsel fast asleep on the luxurious couch.

King Vikrama grinned at the sight and calling his faithful ghoul, ordered it to carry her along with the couch to Ujjain. The ghoul did so and within a few seconds the party descended on the lawns of the palace-grounds of Ujjain.

When Nava Mohini woke up, she was chagrined to find herself on earth in the presence of the handsome man with drawn sword. The first thought that arose in her mind was one of surprise: how could she become the prisoner of one whom she had driven out of her house for once! Her second thoughts were how to escape from the man. As she thought furiously, it dawned upon her that a man who could bring her from her divine mansion to his pleasure ground would surely be capable of restraining her.

And the man did not look bad at all.

So, thinking that discretion was the better part of valour, she put on a broad smile on her face and asked: "Sire, may I have the pleasure of knowing who you might be?"

"I am King Vikramaditya of Ujjain and Emperor of the world and you are in his palace-grounds presently" replied Vikrama.

"I am so obliged to you for bringing me down all the way from my world."

Soon the pair felt like old friends and bantering pleasantly they entered the palace where Bhatti and other courtiers received them in appropriate manner.

In commemoration of Mohini's arrival, King Vikrama ordered the sixteen kinds of gifts to be given away liberally to the pious and the learned of the country.

As the *danas* were being given away, one of the recipients went straight to King Vikrama and prayed before him: "Mighty King! I had been a *brahmachari* all these years because I did not meet a woman who appealed to my con-

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ception of beauty. After all I have met her today"

"Tell me, Sir, who she is and I shall have her married to you this minute!" replied Vikrama.

The brahmin laughed sheepishly and pointed to Nava Mohini who was standing by his side.

Not moving an inch of his face, King Vikrama took the hand of Nava Mohini and placed it on that of the brahmin and at that instant had them married according to *shastras* and gifted away large sums of money and jewels to the pair to the utter consternation of all those assembled.

Do you think, Bhoja, you could do like that and give away a girl, a peerless one at that, from heaven, for whom you had braved a host of demons and what not, for the asking of a poor brahmin? Such was the generosity of our great King Vikramaditya. If you think you are as good as he, you can ascend this throne, but not otherwise.

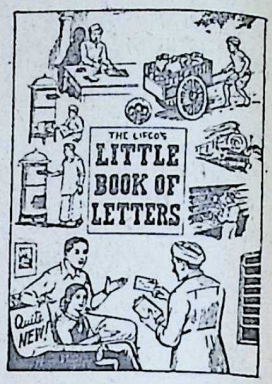
King Bhoja and his minister, Nitivakya, on hearing this absorbing anecdote from the life of Vikramaditya returned home without giving any reply.

[To be continued]

Laugh and be merry, remember,
better the world with a song,
Better the world with a blow in the
teeth of a wrong.

—Masefield.

FOR ALL KINDS OF LETTER



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VASAVADUTTA: A Dramatic Romance. By Sri Aurobindo. Published by Sri Aurobindo Ashram, Pondicherry. Pp. 156. Price Paper Cover, Rs. 5/-; Calico Bound, Rs. 6/-.

Although it has been published for the first time in August 1957, this dramatic romance was composed more than 41 years ago. It was "revised and recopied between April 8th and April 17th 1916" according to the author's note at the end of the last complete version which seems to be the basis of the published text. It may not be altogether improbable to fancy the composition of this romance after 1910, the years that witnessed the publication of the Bhasa plays by Mahamahopadhyaya Ganapati Shastri, although there seems to be very little meaning in the attempt to seek any causal connection with Bhasa's *Svapnavasavadattam* whose plot deals with events following the marriage of King Udayan with Vasavadutta. Sri Aurobindo's romance actually ends with the successful elopement of Vasavadutta with Vuthsa Udayan. "The fable is taken from Somadeva's *Kathasaritsagara*" according to the author's note which does not mention Bhasa. It is quite probable therefore, that Sri Aurobindo is not indebted to Bhasa for the plot of the romance.

The action takes place a century after the Mahabharata War. Three powers, Avunthie in the West, Cowsambie in the Centre and Magadha in the East dominate Aryavarta, and for the moment there is an armed peace between Avunthie and Cowsambie. Chunda Mahasegu whose dreams of conquest and paramountcy are thwarted by the adolescent valour of Vuthsa, hatches a plot with his son Gopalaca to

> Invent some strong device and bring him to us.
> A captive in Ujjayinie's golden groves.
> Shall he not find there a jailor for his heart?
> . . . . Then he lives
> Shut up by her close in a prison of Joy,
> Her and our vassal.

But the schemes of the father and the son to make Vasavadutta a mere pawn in the game of empire-building, go awry. The captive Vuthsa captivates the heart of the princess—his jailor with the help of Munjoolica, the captive princess of Sourashtra, serving Vasavadutta who was positively encouraged by her mother, Queen Ungarica, to follow her maidenly instincts:

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My child, the flower blooms for its flowerhood only
And not to make its parent-bed more high.
Not for thy sire thy mother brought thee forth,
But thy dear nature's growth and heart's delight
. . . . . .
O Vasavadutta, when thy heart awakes
Thou shalt obey thy sovereign heart, nor yield
Allegiance to the clean-eyed selfish gods.

After a banquet in the moonlit terrace where wine and music had almost rent the veil for eye and ear, Vasavadutta elopes with Vuthsa in Prince Vicurna's chariot, driven by Munjoolica, Vicurna himself riding as her guard! When the enraged father, balked of his hopes, learns the details of the elopement, he remarks, after an astonished pause:

Do all my house, my blood
Revolt against me?
. . . . . .

Throughout the play, although the metre used is the English blank verse, an Indian atmosphere of a bygone age is made to prevail. The figures and the imagery that intensify this effect enhance the charms of a poetic stream that seems to flow with a gentle iridescent gleam, without a break, though at some points with an uneven pace. Disguise, stratagem, the thrill of adventure and the charm of moonlight contribute to the ecstatic consummation of romance. The characters of Chunda Mahasegu, Ungarica, Vuthsa, Yougundharayan, Munjoolica and Vasavadutta are quite distinct but the rest partake of the haze of romance.

—*Prof. B. M. Nai*

WHICH WAY LIES HOPE? Appreciation of Gandhian Philosophy. By Richard B. Greg Published by Navajivan Tru Ahmedabad. Pp. 225. Pr Rs. 2/-.

The purpose of this book is point out the correct path alo which humanity can tread wi full hope. The author tells us h Gandhism is the only solution the multiple problems of this a mic age. "As one who has liv amidst and studied modern We ern science, technology and ind trialism, and who also lived for while in the India of thirty ye ago and is now witnessing so of the present changes," Greg opinion is valuable.

In the earlier chapters, author examines briefly capitalis communism and socialism. In introduction he says that the gr test danger that threatens huma ty is the high rate of decrease Natural Resources on which whole human life depends. S erosion is widespread, and ev the wealthiest country of Am rica cannot withstand its dang successfully.

Criticising capitalism, the auth vehemently denounces the conc tration of power in the hands o few people. In spite of its ma rial success with the help

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money, science and technology, capitalism has never succeeded in removing poverty from this globe. Moreover, capitalism is digging its own grave as it contains self-defeating characteristics. They are, destruction of forests and squandering of other natural resources. Capitalistic industrialism will ultimately become bankrupt by consuming its capital resources of coal, oil, minerals, etc.

In the third chapter the author discusses Communism and tries to evaluate it. After describing its professed merits, he attacks it by analysing the communist theory. Marx's conception of the relation between mind and matter, and the priority of matter over mind are, in the light of Einstein's Relativity Theory, unscientific. The whole logic of Marx and Lenin depended upon Newton's Laws and Euclidean Geometry which are discarded by modern Physics as incorrect. The author refutes the Marxian theory that History is controlled by economic changes. Today it is proved by science that matter is nothing but a form of energy. Therefore, the argument that matter is the fundamental thing and mind, only secondary, is false.

Next Gregg questions the validity of the dialectical materialism of Marx. The three stages—thesis, antithesis and synthesis—upon which the dialectical materialism is based, are contrary to the conception of a classless society. Marx imagines a classless society as the ultimate aim, but that society must also change to a better one in the light of dialectical materialism as all change is progress in the opinion of Marx.

As far as the aim is concerned, socialism and communism are one. The difference lies in the means to attain that goal. While Communism advocates violence as the only and effective means of attaining a classless society, Socialism follows a peaceful method and discards violence. A wise application of socialism can solve the many difficult problems of society, and it is very near to Gandhian philosophy.

Gandhian philosophy or Gandhian socialism contains the merits of socialism. It is a new approach and believes in the priority of spiritual progress over material progress. It hates concentration of power. It teaches the idea that every village should become autonomous and self-sufficient. Village must be the unit in a democratic form of government. Then people will become more responsible, and the progress of the world will not depend upon the whims and fancies of a few powerful men. In such a society there will be no place for violence and hatred. Therefore, the author concludes, that Gandhian socialism is the only solution for the complex problems of today and that "along this way lies hope."

CREDO OF WORLD PEASANTRY. By N. G. Ranga. Published by the Indian Peasants' Institute, Nidubrolu P.O. (S. India). Pp. 504. Price Rs. 7.50.

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In this book *Credo of World Peasantry,* Prof. N. G. Ranga, one of the leading pioneers of the Indian Peasant Movement, reveals himself as a missionary, if not a prophet, with a purpose. He takes up the cause of the agriculturists and raises a slogan of 'Peasants of the World Unite'. He says, "Peasants all over the world need and demand social justice which has long been denied to them." Prof. Ranga deplores the absence of organised efforts of the farmer to achieve the aim of social justice.

In this masterly analysis, the author has described how the international socialism has given unbalanced importance to industrial labour, while neglecting the farmer. Further, he finds in the Soviet system, injustice to the farmer due to the peculiar system of collective farming. The Soviet system according to him creates a class of landless serfs, deprived of all personal interest in the land he cultivates. The author also finds that under the capitalist economy, the market mechanism with its chain of middlemen, leads to the exploitation of the farmers who sweat and toil for the profits of the merchants. Noticing the evils of both socialism and capitalism Prof. Ranga suggests that co-operatives can go a far way to help the farmer in obtaining the social justice which has been denied for centuries. The author gives a new name to the movement, peasantism, the significance of which is in its capacity to yield maxim freedom and employment to mary workers. It wants co-op tion to be its aid, colleague and operator and not its freedom-c suming master.

This new movement of peasa ism, which is initiated by P Ranga, is designed to widen horizon of socialists and co-o rators and broadbase their pra cal efforts to achieve and spr the benefits of social justice. T are not exclusive. They are aimed against any other cl They have grown in the Gandhi atmosphere of *'Sarve Janah Su no Bhavantu'* i.e. 'May All Happy' Prof. Ranga wants create a Democratic Kisan, 'M door Praja Raj' aimed at the w fare of peasants, artisans, prole riat, intellectuals and the comm people. The author claims t Mahatma Gandhi had blessed ideal of "Socialistic Co-operati Commonwealth" which has i pired the movement of peasantis

This is no doubt a well-writt book though, of course, not of s ficient academic merits. Here this work, we do not find a bal ced, objective and logical treatm of the subject. However, one h to remember that this is the wo of a missionary and not a scienti It would be unfair to judge a m sionary's work by the standards a scientist. As a missionary, Pr N. G. Ranga has done a good j in writing the *Credo of Wo Peasantry.*

—*Dr. Ramesh N. De*

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BOOKS RECEIVED

THE SAINT OF SRINGERI (Jagadguru Sri Chandrasekhara Bharati). A Short Life Sketch by R. Krishnaswami Aiyar. Published by Sri Ramakrishna Press, 23, Sambandhamurthi Street, Madurai. Price As. 12/-.

THE BHAGAVAD GITA: THE SONG OF THE BELOVED. By T. L. Vaswani. Published by Gita Publishing House, 10 Connaught Road, Poona-1. Price 75 nP.

INSPIRING ANECDOTES. By Mukulbhai Kalarthi. Translated from the original in Gujarati by Gurdial Mallik. Published by Navajivan Publishing House, Ahmedabad. Price As. 6/-.

PRACTICAL GUIDE TO SAMADHI (Spiritual Teachings). By Swami Narayanananda. Published by Messrs. N. K. Prasad & Co., Booksellers & Publishers, P.O. Rishikesh (U.P.). Price Rs. 4/-

DECLINE AND RETREAT OF DEMOCRATIC CAPITALISM IN INDIA: IS IT INEVITABLE? By Sudhir Hendre. Published by the Author, 52, Warden Court, Cumballa Hill, Bombay-26. Price Re. 1/-.

RADHA KRISHNA (in Tamil). By 'Tharasu'. Published by Iyarkai Illam, Ganeshnagar, Pudukottai (Madras State). Price As. 2/-.

KAVANA KUSUMA (in Kannada). By M. R. Buddhivantha Setty. Published by Kannada Sahitya Sangh, Rangampet (Surpura). Price As. 8/-.

NARAYANOPANISHAD (in Kannada). Tatparya in Kannada by R. A. Sampathkumar Acharya. Published by R. A. Sampathkumar Acharya, 2951, Vanivilasa Mohalla, Mysore. Price As. 12/-.

REFLECTIONS ON BHARAT. By S. Subramanya Iyer. Published by the Author, "College Canteen", Madanapalle (Andhra). Price As. 12/-.

G. V. MAVALANKAR: FATHER OF THE LOK SABHA. Price Rs. 1/8.

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Bhavan's News

HIGHER SANSKRIT EXAMINATIONS

The following is the time-table for the Higher Sanskrit Examinations conducted by the Bharatiya Vidya Bhavan which will be held at the various centres from 6th January 1958 to 10th January 1958.

Monday, 6-1-1958.

7-30 A.M. to 10-30 A.M.

Praveshika: Sanskrit Paper I
Purva Madhyama: Sanskrit Paper I
Uttara Madhyama: Sanskrit Paper I
Shastri (Prathama Khanda): Paper I
Acharya (Prathama Khanda): Paper I

3-00 P.M. to 6-00 P.M.

Praveshika: Sanskrit Paper II
Purva Madhyama: Sanskrit Paper II
Uttara Madhyama: Sanskrit Paper II
Shastri (Prathama Khanda): Paper II
Acharya (Prathama Khanda): Paper II

Tuesday, 7-1-1958.

7-30 A.M. to 10-30 A.M.

Praveshika: Sanskrit Paper III
Purva Madhyama: Sanskrit Paper III
Uttara Madhyama: Sanskrit Paper III
Shastri (Prathama Khanda): Paper III
Acharya (Prathama Khanda): Paper III

3-00 P.M. to 6-00 P.M.

Praveshika: Sanskrit Paper IV
Purva Madhyama: Sanskrit Paper IV
Uttara Madhyama: Sanskrit Paper IV
Shastri (Prathama Khanda): Indian Culture (Compulsory)
Acharya (Prathama Khanda): Sanskrit Essay

Wednesday, 8-1-1958.

7-30 A.M. to 10-30 A.M.

Praveshika: Hindi Compulsory
Purva Madhyama: Hindi Compulsory
Uttara Madhyama: Hindi Compulsory
Shastri (Prathama Khanda): General Knowledge
Acharya (Prathama Khanda): Modern Subject

3-00 P.M. to 6-00 P.M.

Praveshika: English Compulsory
Purva Madhyama: English Compulsory
Uttara Madhyama: English Compulsory
Shastri (Prathama Khanda): Subjects from Group A

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Thursday, 9-1-1958.

7-30 A.M. to 10-30 A.M.

Praveshika: Mathematics Compulsory
Purva Madhyama: Subjects from Group A
Uttara Madhyama: Subjects from Group A
Shastri (Prathama Khanda): Group B (Language)

3-00 P.M. to 6-00 P.M.

Praveshika: Subject from Group A
Purva Madhyama: Group B (Language)
Uttara Madhyama: Group B (Language)

Friday, 10-1-1958.

7-30 A.M. to 10-30 A.M.

Praveshika: Group B (Language)

The application forms should reach the Registrar, Bharatiya Vidya Bhavan, Bombay-7, latest by the 15th November 1957.

DELHI CENTRE

The Delhi centre of the Bharatiya Vidya Bhavan sponsored last month a well-selected programme of recorded Yugoslavian music, presented by Prof. Mirka Pavlovitch of Belgrade, a musicologist of Yugoslavia now making a study of Indian music at Santiniketan under a Government of India scholarship. Attendance was special invitation and the funct was presided over by Sri K. Munshi. The Yugoslavian Amb sador was also present.

Picture shows Sri K. M. Munshi al with the Yugoslavian Ambassador others at the premises of the Delhi Branch.

Prof. Pavlovitch prefaced programme with a brief desc tion of Yugoslavian music, in wh she explained how the music her country traversed over a per of 50 to 60 years the ground co ed by classical Western mu over several centuries, how s music was in the nature of bridge between East and West.

Edited by S. Ramakrishnan and printed and published by him for the Bharat Vidya Bhavan at Associated Advertisers & Printers, 505, Arthur Rd., Bomba Managing Editor: J. H. Dave.

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BHAVAN'S JOURNAL

FORTNIGHTLY

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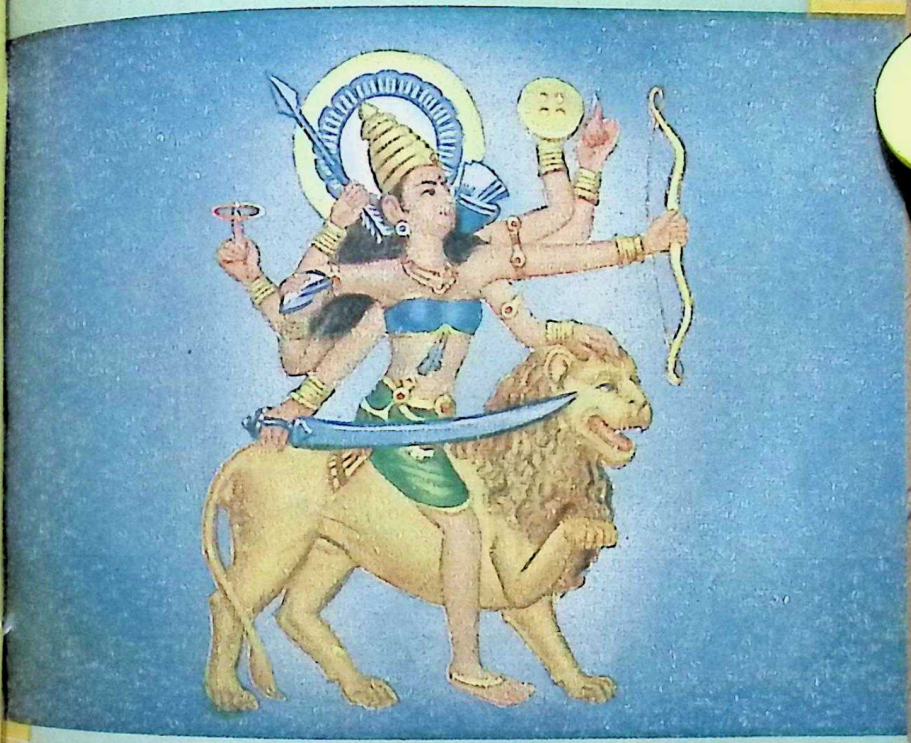

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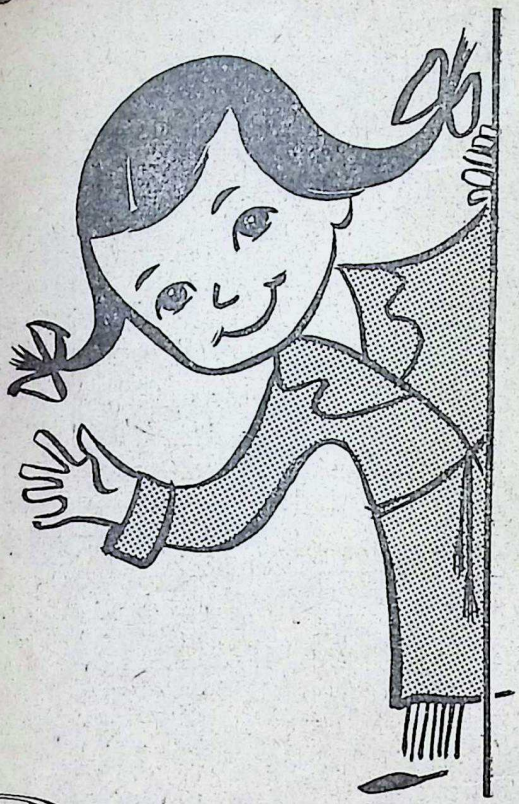

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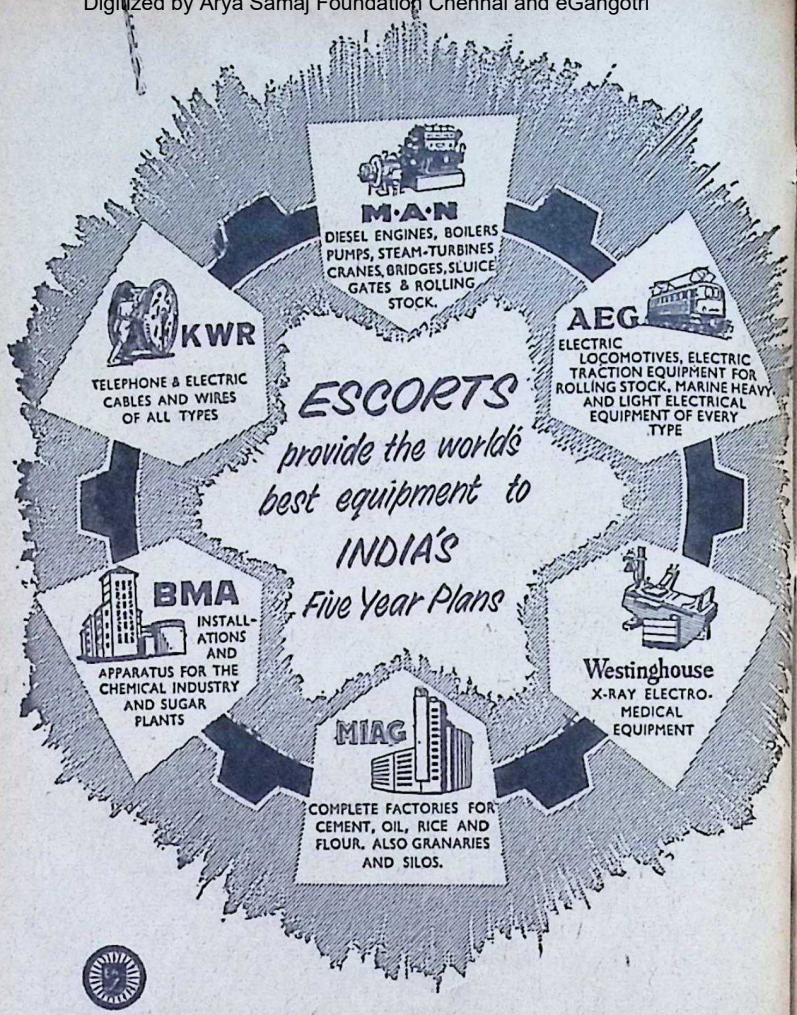

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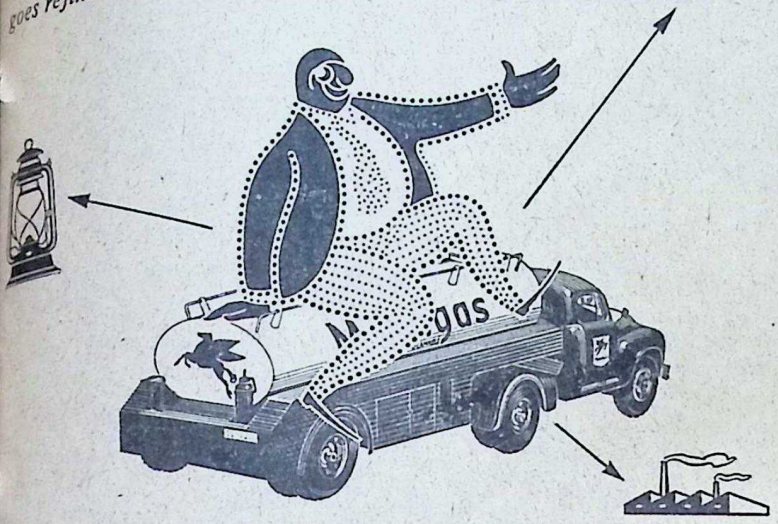

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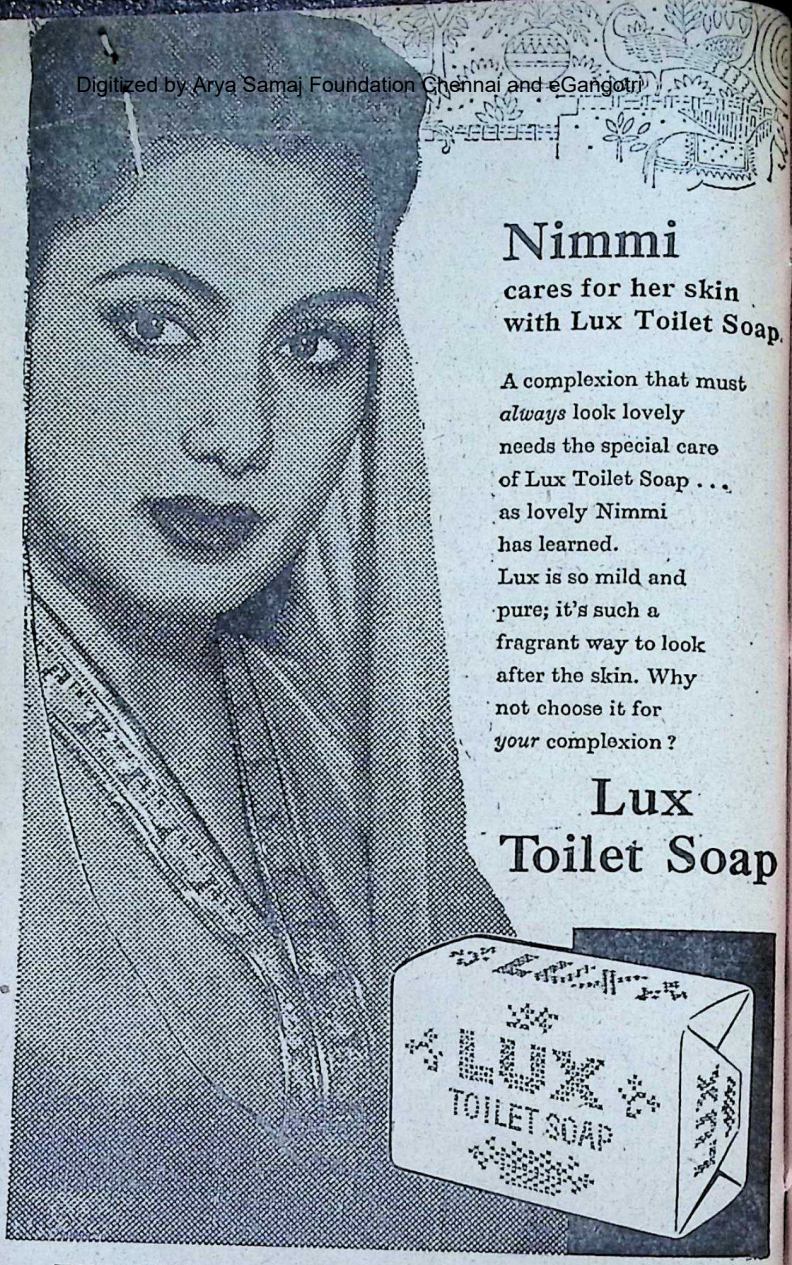

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NOVEMBER 17, 1957

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Let noble thoughts come to us from every side

—*Rigveda*, I-89-i

BHAVAN'S JOURNAL

PRAYER TO MOTHER GODDESS

विद्युद्दामसमप्रभां मृगपतिस्कंधस्थितां भीषणां
कन्याभिः करवाळखेटविलसद्धस्ताभिरासेविताम् ।
हस्तैश्चक्रदरालिखेटविशिखांश्चापं गुणं तर्जनीं
बिभ्राणामनलात्मिकां शशिधरां दुर्गां त्रिनेत्रां भजे ॥

I worship Durga, the three-eyed,
Radiant like the fury of lightning,
Seated on the lion's shoulders, fierce,
Surrounded by virgins armed with sword and shield,
Herself wielding the discus and the conch,
The bee, the shield, bow and arrow, the rope and tarjani,
Self-constituting Fire, wearing the Moon on Her head.

[The cover page of this issue is a coloured photograph of the famous Mahishasuramardini of Mahabalipuram. The above verse, taken from *Saptashati*, is the prayer for Mother Goddess in that form.]

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Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 140

★ 'MINDS IN TRANSITION' ★ SOCIAL STUD
★ LIVING IN DEMOCRACY

Bharatiya Vidya Bh
NOVEMBER 17, 19

MY YOUNG FRIEND,

AT no time in the history of this country has the need for researchers in social studies to search their hearts been more imperative than at present. In India today, we have to develop traditions of high research if we want to remain abreast of the times; for the world is changing fast, life is becoming more complex and the bounds of knowledge are being enlarged from day to day.

It is true that we have thrown off colonial chains and become politically free. With courage and the will to work, we might reach economic self-sufficiency. But in matters intellectual, we would still remain colonial in outlook if our theories of life and knowledge-values continue to be borrowed from the West, and if our students have to go to Western Universities to acquire higher knowledge. We can shake these chains only if we ma rapid advance in the diffe spheres of research. Instead going to foreign lands to lear to borrow, we should become partners in the development o sciences and arts. Without bor ing an alien outlook on life should restore our philosoph life to its pristine vigour and it before the world in a suited to the conditions and n of our age.

This age of ours has variously described as the 'At Age', as the 'Age of the Bal Missile' or as the 'Age of Sputnik'. In fact, it is the ag the 'minds in transition'. Sci fic discoveries have created co tions with which the spirit of has not yet come to terms. most countries, and particularl India, we have been losing

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rip on the old philosophy of life; e have not yet seen the light of more meaningful philosophy. e are only groping towards it. It therefore, necessary to study e mind, the urges and the spirit man in the light of changing nditions.

All the discoveries of science ill not yield any happiness unss the 'mind in transition' is mpathetically studied and its fficulties appreciated. This means at we should study the urges d responses of men so that they uld be correctly moulded and lded, so that they attain harmony between man and his new vironments. This opens up a w field for those carrying on reearch in the Social Sciences, as ll as in what I may be permitted call the 'Science and Art of veloping human personality'.

• • •

For a research of this nature, e achievements of the physical d social sciences in the orthodox nse will not suffice. It requires insight into the historical prosses of national growth; into the rking of the 'Collective Unnscious' of men resulting in ss behaviour; into the way in hich the higher aspirations of n can successfully react upon s environments; into the meods by which such aspirations be stimulated, strengthened d purified. The aim of such reearch should be the total welfare man. Mere analysis and description of his existing conditions, or the elements of his material well-being will not suffice. It is necessary that an investigation should be made into the methods by which and the circumstances in which the emotional balance of man could be promoted and his sense of moral and spiritual values strengthened. That is the only way in which his nature can attain harmony and his personality integrated by a sense of self-fulfilment.

If such is the aim of true research, it throws a great responsibility on the research worker. Has he the faith and the vision to go forward in search of conditions which lead to a sense of self-fulfilment, economically, politically and socially, as well as morally and spiritually? Or, is he afraid of moving ahead because of the self-imposed fetters of the so-called 'scientific method' of research; or, is his movement hampered by his regarding the ancient heritage merely as a shrine to be worshipped at, not as a living faith with which to face realities?

The task has become a difficult one because the impact of technological forces and conflicting ideologies has left us uncertain of where we are, what we are for and what we are up against. We easily draw upon our glorious heritage or are apt to lose ourselves in the dreams of a still more glorious future. At the same time, both as a people and as average individuals, our life is dominated by a desire to get rich; to get rich as quickly

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as possible, dishonestly if we have to; honestly if we can, and to develop increasing emphasis on material comforts. In the sphere of politics, we want free speech and free action, sometimes bordering on anarchy, ignoring the need for self-discipline. Yet, we yearn for some quick cure which would save us the need for imposing self-discipline, whatever it might cost us in terms of freedom. All this is leading us to lose our sense of values, to develop a cynical or frustrated attitude towards life and so to disregard the role of the noble, the heroic and the ideal in actual life.

If we look at life in Gujarat, for instance, we must, as students trying to investigate the truth, confess that Gandhism came as a roaring flood and swept us on; the flood has receded and now we shiver with a sense of naked helplessness. The values of Gandhism have become distant, sometimes even unwelcome, memories, if not altogether forgotten.

This situation which faces the student of social sciences is a difficult one, for it is not enough for him to understand why people behave as they do. He has to discover how they could be made to behave as they should and how he could help them to behave in this way.

In considering social behaviour in Free India, the research student has constantly to keep in mind the main purpose of social groupwork. It is to intensify the programme of democratic educatio that is, to educate not only youth but the adults as well to l in a democracy. This means t both the research student and social worker should have a cl conception of the social goals our national life. It is not enou to aim at defeating any poten enemy from without; the should be to protect and stre then our social structure agai two possible dangers from with One danger to which we are ea prone is lapsing back into a revi list or reactionary frame of mi The other is a progressive acc tance of totalitarian tendencies.

To secure this aim, we must derstand and study the role of old social institutions; investig the 'unconscious' urges of collective mind; examine the fluence exercised by our de cratic set-up and the interplay services like those of educati recreation, health, welfare development which represent positive approach to the new mocratic way of life, which is ou

o o

I realize that this effort at justment is hindered by many stacles. Of them, the greatest been that the social sciences ha moved from the earlier empha on values to what we call 'scienti approach'; in fact, they are faci the danger of being dominated a 'conscienceless scientism'.

The scientist, in the area of search, gives up the study

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values, regarding them as a subjective approach, and therefore considers them outside the realm of scientific discipline. But the social scientist, when he adopts such an attitude, forgets many things. He forgets that the material on which he is working is not, as in the case of physical sciences, inert matter without initiative, urge or aspiration. He also forgets that he is dealing with men and their problems which defy investigation under the rigid conditions obtaining in a laboratory.

Naturally, therefore, the moment a social scientist in his approach to his problems reaches the level of so-called objectivity, he depersonalizes personal problems and thereby loses the basic and important element in his researches. But in social sciences, neither the approach of the researcher nor the reactions of the elements are morally and spiritually neutral. We may analyse social elements and activities to our heart's content. We may gather any amount of facts and analyse them with objective accuracy. We may seek the aid of materialistic interpretation, if we are so minded. But, so long as we cannot appreciate the urges of men and women, discover their difficulties in attaining a more satisfying life, or investigate their responses to individual and collective urges, we would always stand baffled.

The so-called scientific approach can never unravel the secrets of a Gandhiji, who could release mysterious stream of faith; nor can it explain the need of the masses to congregate at the Kumbh Mela in satisfaction of an inner urge; much less can it discover how the urges of the collective mind can be led into well-defined channels.

The great problem, therefore, which faces the student of social sciences is this: Will he have the courage to cross the frontier which separates physical science from human values? He can only do justice to his task if he has the courage to answer an unequivocal 'Yes'.

It was Sir Francis Bacon who impressed his outlook on the European sciences. He initiated the separation between science on the one hand and religion and philosophy on the other, the former dealing with initial causes, the latter with final causes. He also paved the way for the experimental method. Thus, lacking a synthetic approach, scientific knowledge was divided into more and more specialised fields, each demarcated from the other.

This is true even of social sciences. Auguste Comte conceived sociology as a synthetic science, covering all human conduct. It is now divided and sub-divided. Sometimes it is even considered identical with anthropology. And as the approach to physical sciences overshadows the approach to social sciences, a tendency is developed to apply mathematics, or in our days statistics, reducing hu-

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man urges and values to mechanical laws. We must, however, realize the limitations of such a mechanical methodology. Even Einstein, dealing with physical sciences, had to rely upon Law of Uncertainties.

The human mind is one and indivisible. The interpersonal relations on which society is founded are not governed by mechanical laws. The values for which humanity strives, the fundamental aspirations which lift man above himself, cannot possibly be ignored. Specialised studies in social sciences can therefore remain divided or isolated from human urges and values only at the peril of forgetting the man and studying his bones before he is dead.

We have, therefore, to face the truth frankly. No broad scientific thinking can ever avoid taking into account the essential human problems and values. No philosophy or religion can possibly disregard the achievements of science. This was the basis on which all knowledge, scientific, philosophical or religious, was sought to be synthesised in ancient India.

• • •

It is only when we appreciate this that research in social sciences can hope to answer the two major questions confronting us: Have democratic instincts and institutions become a part of our collective nature? Or, whether increasing progress in technology is likely to undermine them. It must not be forgotten that w is being investigated is a situat in which 'minds are in transiti

Before social instincts and in tutions are studied in this resp we have to take note of an imp tant change in world conditio Technology has given to the St the monopoly of mass commun tions and weapons; the control centrally-directed economy; the power to enforce a comm ideology not only through the s tle instrument of State control education but through coerc and fear. This gives the State easy instrument for establish and maintaining unicentral potism.

In the worst of ancient des isms, life was multi-centr Against the demands of the St were ranged the counter-balanc forces of property, commerce, ligion, literature, education social organization. Today, sense of property is being und mined. Anyway, it is politica impotent. Commerce has larg come to depend on the State. T farming community—always a b wark against despotism—can rendered impotent by collectiv and by force by the State. In name of secularity, religious fr dom in the popular mind comes be identified with indifference neglect of religion. Economic p gress, the measure, shape a direction of which are dictated the State, is raised to a pedes of so supreme a divinity that p ple slowly come to accept that

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sacrifice is too precious to be offered at its shrine. Education, supported mainly by the State, is given the content and direction which the paymaster demands.

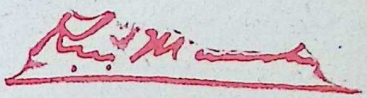
In view of these growing tendencies in the world, the social scientist in India has to study the possible drift towards an easy acceptance of totalitarian tendencies.

Luckily for us, things are different in India. We are a free country. We can think, speak and write freely. A multi-party system prevails in this country. The newspaper is comparatively free. The police, except possibly in one state, are a neutral agency for maintaining law and order uninfluenced by party preferences. Education is comparatively free. Religious freedom reigns supreme. The Universities are not subservient, the intellectual is free if he knows how to use his freedom.

At the same time, technology has placed in the hands of the State a monopoly of communications and weapons. We are fast moving towards a centrally-directed economy. There is also growing among the people a passion for uniformity which might, at any moment, lead them to acquiesce in the use of terror as an instrument of political action. This is the great problem of our age in India.

The student of social sciences has, therefore, to discover the means by which the bulwarks of freedom remain unbroken while the triumphs of technology are utilized to the fullest. This presupposes in the researcher not only devotion to research but the strength to stand for freedom.

Yours sincerely,



Real culture is self-realisation.
Real culture is attainment of perfection.
Real culture is to be in tune with the Infinite.
Real culture is Yogic union with the Lord.
Real culture is nobility, serenity, gentlemanliness.
Real culture is refinement of the mind.
Real culture is generosity, compassion, self-restraint.
Real culture is tolerance, courtesy and good behaviour.
Real culture is selflessness, egolessness and sweetness.
Real culture is unity, oneness, universal love.
Real culture is sacrifice, service and sublimation.

—Swami Sivananda

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GURU NANAK

T. L. VASWANI

TODAY, we salute Nanak as a maker of India,—a leader of millions in this ancient land, an inspirer of the heart and soul of multitudes in India. Yet in his days, Nanak was called by no less a man than his father,—Kalu, —a *pagal* ("madman").

Kalu called in a *hakim,* a physician to treat him who was himself a Great Physician of humanity. The *hakim* came and felt Nanak's pulse. It was beating very well! And young Nanak, looking with his innocent, mystical eyes into the face of the physician, said:— "I am not mad, most noble Doctor! I am smitten with the love of God!"

Yes,—God-intoxicated was Nanak. He brought with him the Light of the Spirit. And even as he travelled from place to place, the Light of his life blessed Hindus and Muslims and shone as the soul of a white Vision within him of the One who is in all!

In one of his songs, Guru Nanak sings:—

The One is in the eye,
In the mouth and in the Word!
The One is in all the worlds.
In sleeping is the One!
In waking is the One!
In the One be thou absorbed!
In all, the One abides!

All that is around thee and above
Resteth in the One!
O Thou, the Fullness of Joy,
Bestow Thy mercy on me!
I recognise Thee in all that is!

* * *

One is He!
And He Himself is many!
He, the One, abides in all!

The world is in need of me Light,—men whose *mantra* (mo of life may well be expresse the words of Guru Nanak:— I unto the Truth be a sacrifice

Born in 1469, Guru Nanak pa away in 1538. He came at a cal period in India's his India was slipping fast into hands of the Moghul. Hi and Muslims were bitterly opp to one another. Religion degenerated into formalism, the spirit of Truth was stifle creeds and ceremonies.

Guru Nanak himself desc India's state in the follo words:—"Kings are butc cruelty is their weapon. The of duty has taken wings vanished. Falsehood is over land as a veil of darkness— darkness of the darkest night

In such a dark hour of history, Nanak appeared. faith of Nanak became, as student of history knows,

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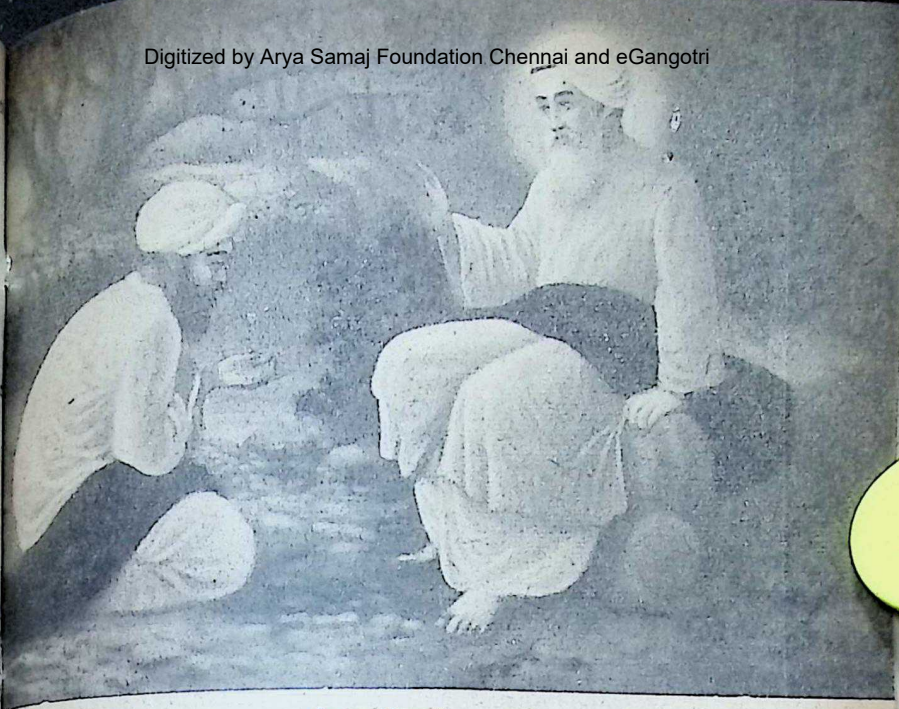

Guru Nanak

foundation of a new Society. The faith of Nanak has been a shaping power in the life of millions in India. It has built up the Sikh Community who have a wondrous record of courage and sacrifice.

The kingdom of the Moghul has passed away: the Kingdom of Guru Nanak stands.

His dear disciples called him by many names,—Lord, Prince, Saviour, Father. But he spoke of himself as "a servant of the Beloved One."

As a "servant of the Beloved One," he travelled from place to place. To Kashmir he went and to Ceylon, to Mecca in Arabia and to Kabul in Afghanistan.

He claimed nothing. He made no show of religion. He said:—

I am not chaste nor learned:
Foolish and stupid was I born.
As the ocean is full of water,
So am I full of imperfections.
Be Thou gracious, O Beloved One!

And he went about, asking nothing for himself, asking only opportunities to serve the people. Baber, the Moghul king, pressed Guru Nanak to ask for some favour. Boldly answered the Guru:—

Hear, O Baber Meer!
Foolish is the fakir
Who begs of kings:
For God is the only Giver.

The test of a true message is its simplicity. Guru Nanak gave his

(Continued on Page 24)

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Jawaharlal Nehru . . .

A Knight Sans Peur, Sans Reproche

Mahatma Gandhi

On the occasion of Pandit Jawaharlal Nehru's 68th Birthday on November 14, we pray with the rest of the nation for many, many happy returns of the day. May God grant to the disciple and heir what the Master aspired for—the Vedic span of 120 years of useful life.

PANDIT JAWAHARLAL has everything to recommend him. He has for years discharged in the singular ability and devotion the office of Secretary of the Congress.

By his bravery, determination, application, integrity and grit he has captivated the imagination of the youth of the land. He has come in touch with labour and the peasantry. His close acquaintance with the European politics is a great asset in enabling him to assess ours.....

We may have intellectual differences but our hearts are one. And with all his youthful impetuosities, his sense of stern discipline and loyalty make him an inestimable comrade in whom one can put the most implicit faith.....

bravery he is not to be surpass

Who can excel him in the lo of the country? ....

And if he has the dash and ra ness of a warrior, he has also t prudence of a statesman. A lo of discipline, he has shown hims to be capable of rigidly submitti to it even where it has seemed i some.

He is undoubtedly an extrem thinking far ahead of his surrou ings. But he is humble and pra cal enough not to force the p to the breaking point.

He is pure as crystal, he is tru ful beyond suspicion.

He is a knight *sans peur, s reproche*. The nation is safe his hands.

[Courtesy: *Navajivan Tr*

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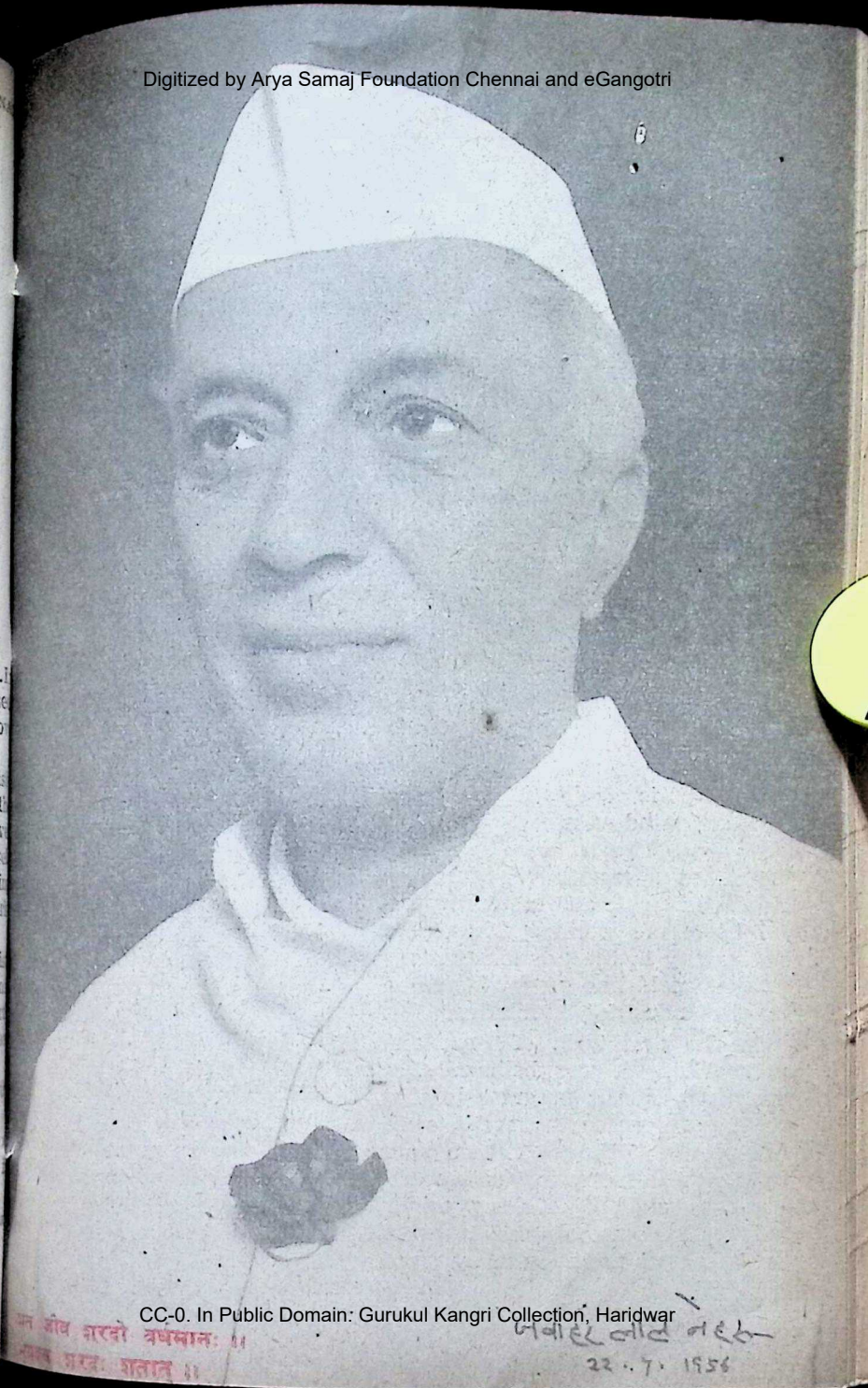

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जवाहर लाल नेहरू
22.7.1956

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the CRISIS of Moral Life

Bharata Ratna

Pandit Govind Ballabh Pa

THERE is a crisis in the spirit and mind of man today. The last 300 years of history have witnessed a tremendous increase in the economic and material prosperity of the world. A new era unlike any in the previous history of the world has been ushered in by the Industrial Revolution.

In the first flush of material prosperity, it was believed that prosperity meant progress leading to happiness for all sections of the people. We are not so sure today. The last war has brought home to all the thinking minds the realisation that technological progress does not necessarily mean progress towards desirable e It appears as if mankind on long journey now suddenly f that it has somewhere take wrong turning.

The nations of the world h harnessed the energies of na to forge weapons of destruc which can, in a matter of a days, lay waste the entire hu race, art and civilisation. And these energies are not used raising the standard of living over the world, to make abund those things which so long h been denied to the masses of people.

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This crisis is the crisis of moral life. The energies which lie within man are immeasurably more powerful, for good or evil, than the external forces which he has brought under command. These energies within him can only be organised under a high moral purpose.

The force that integrates a personality or society or a nation is moral force. The emotions left to themselves are constantly falling apart, a society where each individual is looking only to his interest disintegrates. The moral values are the cohesive force which brings dissimilar elements into a unity. These values are not conditioned by fluctuations of time and circumstances. They are creatively eternal.

The fatal flaw in human nature which makes for disunity, hatred and passion can only be cured when human life is governed, in its collective as well as individual aspect, by the eternally creative moral values. The fatal flaw in human nature shows itself not only in the lives of the individual but in a whole society.

A society can, therefore, survive only if its life and actions are animated by a high moral purpose. In our ancient wisdom this is denoted by the concept of Dharma. Dharma is not incidental to any particular religion or class or caste. It is not merely individual salvation, working itself out in isolation. It is not a form or ritual. It is the sense of values ever present in us, guiding all our actions, controlling our thoughts and determining all our relations.

When an individual's thought and action, every gesture and word, is infused with the spirit of moral purpose, he walks on the path of Dharma. It is the only force which can integrate a human personality and weld into a harmonious whole the energies which lie in our instincts, passions, emotions, reason and intellect. All these parts of the human personality are subsumed in one unity, which is the spiritual and creative self.

The moral purpose shapes not only the individual life but also the society. *Democracy is moral purpose in the political field.* It is founded on the belief in the equality of men, of their individual worth, that man is an end in himself and not only a means. This faith in the equality of men and the dignity of the individual is an essential element of the eternal moral values.

Democracy, therefore, is not merely a correct expedient for administration and the purpose of governance but a way of life in which alone man can find his full stature.

This way of life is based on nonviolence, which is the only way out of the moral impasse in which the world finds itself today. It is the affirmation of the principle that the conduct of nations and societies is subject to moral judgment. If we are to achieve the

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good, both the ends and the means should be good. You cannot achieve peace by means of war: you cannot build the happiness of a nation on the misery and suffering of a class which is condemned to poverty.

If you take up the sword, the sword will become a part of you, and you will perish by the sword.

When all our actions and studies are elevated by a moral purpose, we acquire breadth of vision, the spirit of humility, tolerance and goodwill. The life which is disciplined by the moral values comes a beautiful piece of art.

> The sum of the whole matter is this, that our civilisation cannot survive materially unless it be redeemed spiritually. . . Here is the final challenge to our churches, to our political organisations, and to our capitalists —to everyone who fears God or loves his country.
>
> —Woodrow Wilson

GURU NANAK—(*Contd.*)

simple message in the simple, homely language of the village-folk. Therein lies the secret of the Guru's appeal to the Universal Heart of Man.

Guru Nanak saw life from the heights of a great seer. He saw the value of Hindu-Muslim comradeship. He realised the brotherhood of religions. He sang the Gospel of Love. He called men back to worship God as Truth. "In the beginning," he said, "is the True One". So he bore witness to the great idea that the Truth, "the eternal Verity," is the fountain-head of cosmic evolution. He preached a profoundly practical religion,—a religion of service and love.

One of his hymns is a beautiful summary of his teachings :—

Love the saints of every faith:
Put away thy pride!
The essence of religion is
Humility, service, sympathy.

Not fine clothes,
Not the yogi's garb and ashes,
Not the blowing of the horn,
Not the shaven head,
Not long prayers,
Not recitations and torturings,
Not the ascetic way,
But a life of truth and love,
Amid the world's temptations
Is the secret of spiritual life.

Rich has been the contribut of the Sikhs to our history. A great, I believe, is the value Guru Nanak's message for th who would help India to be gr again in the coming days. It i message which calls us to t service which stands above t battles of creeds and communit

Guru Nanak's message calls to the service of Truth : and Tru will make India truly free.

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Ramakrishna Upanishad—18

C. RAJAGOPALACHARI

SOCIAL REFORM

MANY great reformers of our country have, from time to time, effected ...ges in our modes of worship ...ways of life. As a result of ...e teachings, however, only new ...tions and new caste divisions ...e sprung up. This has led to ...getting not reformed, but ...ded into new social groups. ...orms, inspired by the best of ...tions, have unfortunately ...n the cause of division, of ego-..., of mutual recrimination and ...rmony. Our social differences ...e been the most enduring re-... of our social reform efforts!

...e teachings and activities of ...avan Ramakrishna are singu-... free from this defect. He ... not find fault with any form ...worship or any social practice. ...saw the same Brahman every-...re and he saw good in every-... Men became better by his ...ings. No new practice arose ...ur land on account of him.

...ough he was a great *jnani*, ...avan Ramakrishna did not ...k against idol worship. He ... a great *advaitin* who had ...ed the Absolute in *samadhi*, ...yet he did not despise appa-...y lower forms of worship. ...viewed with equal respect ...y mode of worship of every deity. And his words accorded well with this wide vision.

Speaking once of the co-existence in Hinduism of the highest wisdom and various forms of rites and festivals, incantations and ceremonials, he observed:

"The chief thing in paddy is the grain of rice inside it. We remove the husk covering the grain and then cook the rice. But then, my son, rice will not keep long. It will become rotten. If it is retained as paddy, it will last longer. And only the paddy will sprout if it is sown in the soil. True, it is the rice that sprouts, but it must get imbedded as paddy in the ground with the covering of the husk. It is to preserve our *dharma* and to give it the vital force to take root and grow that rites and ceremonies and festivals are prescribed. Rites are like the husk which covers the rice. We remove the husk when we want to eat the rice. To the man of wisdom, rites, festivals and temples are unnecessary. But if *jnana marga* alone were preached as the Hindu way to God and these rites were discarded, it would not take root and grow. It would die out and rot like the grain of rice sown in the soil.

"When you have a wound, you find that soon it is covered over.

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This covering protects it till it gets healed up inside. The covering must remain till the raw wound is healed. Then it dries up and falls off by itself. When wisdom has been acquired, rites and rituals fall off and disappear of their own accord. To get rid of them before wisdom dawns, is like peeling off the skin before the wound heals and that will prevent its healing."

Some wise men think that one need not care for ceremonial rules. But it is not proper to dispense with them before wisdom matures. An artificially ripened fruit will not be as sweet as a fruit that has got ripe naturally after full growth.

The *jnanis* recognise no caste differences. This is a freedom that they acquire as a result of their wisdom. Sri Ramakrishna has a story to show how they use this freedom:

Once upon a time, Krishna Kishore went on a pilgrimage to Brindavan. Walking long had made him thirsty and he stood near a well. A man was drawing water in a pot from that well. Krishna Kishore implored him to give him water to drink. The man replied, "Sir, I am a pariah. You are a Brahmin. It is not right that you should take water from my hands." "My man," said Kishore, "can you utter Hari's name?" "Yes, I can," replied the man. "Then, draw water uttering the name of Hari. It wi no sin if I drink that water," Kishore. The man drew water uttering the name of and Kishore quenched his th

From this it is clear that Ramakrishna taught social re consistent with the ways of J and Bhakti which are the ba Hindu religion.

★

"In these days, men stress important things. They do like unessentials. Therefore good to reduce rites and ce nies." So taught Paramaham keeping with the spirit of times.

To make *kanji* properly, must be well mixed with some water and then it must be b If hot water is poured on it in the beginning, the flour wil dissolve properly; it will be lumpy. If one begins to re society with too much heat haste, conflicting social groups arise like undissolved lump flour. Though one may see urgent need for social reform must proceed cautiously and the emergence of new group sects and thus ensure realis of the ultimate purpose of re

[From *Sri Ramakrishna Upa* by Sri C. Rajagopalachari, pub and copyrighted by Sri Ramak Math, Mylapore, Madras-4, who kindly permitted us to quote.]

[*To be continu*

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VEDIC ETHICS

• A. C. BOSE •

VEDIC theism presupposes the existence of *Dharman* (an older term for 'Dharma'), meaning, the Eternal Law. For example, it is said of Vishnu that he upholds the eternal statutes (*dharmani*)." Agni has been described as the "President of Eternal Laws."

The *Mahabharata* wanting to give the root-meaning of the word 'Dharma' says:

Because it upholds, it is called Dharma: Dharma upholds the creation.

(*Karnaparva*, 69.59)

Buddha popularised the term in its Pali form, Dhamma, signifying universal moral principles, unconnected with, and independent of, one's faith in the Divinity.

Thus Dharma stands for the fundamentals of religion, the ideal form of conduct that was accepted as the foundation of right living by all religious orders in ancient India, whether theistic, atheistic, or agnostic. It would be interesting to find a comprehensive definition of Dharma in the earliest religious literature—of the basic principles that are believed to uphold society.

Such a definition of the constituents of Dharma—of what upholds the earth—is found in the *Atharva Veda*. It says that "the earth is upheld by Dharman; and it also says:

Truth, Eternal Order that is great and hard, consecration, austerity, prayer and ritual—these uphold the earth.

(Ath. XII 1.1)

These six, then, according to the Vedic ideal, are the fundamentals of Dharman or Dharma. Let us consider them.

It is important to note that the Veda places truth first and ritual last in religion. This is not without its special significance, for in

Dr. A. C. Bose

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every age in the history of the Vedic religion ungrudging supremacy has been conceded to truth, and there is nothing in this religion like articles of faith. In every age, the problem has been to find out *truth* and not to stick to *belief*.

In the Vedas truth has been described as the essence of divinity. *Savita Satyadharma:* The Deity has truth as the law of His being, says the *Atharva Veda*. The *Rigveda* calls the Deities manifestations of truth:

> The three and thirty Deities, the manifestations of Truth, saw You Two (Asvins) approach Truth.
>
> (Rg. VIII. 57.2)

Elsewhere in the *Rigveda* the Deity has been described as truth. Ultimately, in religion, as understood in ancient India, it is not so much a question of theism and atheism as it is one of truth and untruth.

Prayer and ritual of the right type come out of a truthful life and true heart. The libation of Soma flows—"speaking truth, truthful in action." The path of religious progress is the path of truth.

The Atman, says an Upanishadic sage, is to be realised through truth. And with supreme confidence he declares:

> Truth alone triumphs and not untruth
> (*Mundaka Upanishad* III, 1.6)

"By Truth is the earth upheld," says the *Rigveda*. The first essential of Dharma, then, is Truth. The second is *Rita*, Eternal Order, Eternal Law. The word is obsolete in modern times, but its negative *anrita*, meaning literally order or chaos, has been used ancient times as the negative truth.

Rita, in its moral aspects, however, is wider than truth; it cludes justice, and goodness, is almost synonymous with Dh ma as an ethical concept. So R is opposed to evil, and the opp tion is severe; therefore it is sp en of as "stern and fierce" (*ugra*

As on the moral plane R leads to the triumph of good o evil, so on the cosmic plane leads to the triumph of light o darkness.

Rita that reduces chaos to c mos, and gives order and inte tion to matter also gives it sy metry and harmony. Hence t conception of *Rita* has an aesthe content too; it implies splend and beauty. For example, wh in obedience to Law the ra break, the "fountains" that "b bling, stream forward" are "you virgins skilled in Law." Nat becomes beautiful through conf mity to Law. The lovely Da (Ushas) "true to Eternal Ord is "sublime by Law," and " youthful Maiden breaks not t laws of Eternal Order by com day to day to her tryst."

It is for this reason that Vedic Gods, upholding *Rita* are lawful, and beautiful and go Their beauty is a significant att bute. Terms implying beauty li *Shri* (beauty, splendour), *Bhar* (glory), *Vapus* (beautiful for *Vama* (lovely), *Charu* (beautif

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...ra (wonderful) are frequently ...d for the Deities.

The aesthetic approach to rea... illustrates the highest refine... ...nt of the mind and the finest ...ure. There are many hymns to ...as shining in her loveliness ... holiness. The beauty of ...as is the beauty of the maiden, ... beauty of Sarasvati is that of ... mother. And not only has the ...man's loveliness been enshrin... in the portraiture of the God... ..., but it has also been evoked ...rough simile or metaphor to ...strate divine attributes. There ... fine vignettes of mother and ...ld in the references to "the ...other bending to feed her child," "the mother kissing her child ... the child returning the kiss," "babes in arms reposing on ...ir mother," of "playful child... ..., whose mothers are handsome." ...us by revealing the beauty that ...s at the core of the cosmic order, ... Vedic sages uplifted the mind ...man to unimaginable heights. The Vedas recognise all the ...lues of life. In a succession of ...ses, Savita is implored to "send ... away all evil" and "send what ...ood"; then he is asked to grant ... things that are beautiful" and ... he is spoken of as one "whose ...ver is in truth." Thus the ...y is understood in terms of ...liness, beauty and truth—the ...e ultimate values. Ushas, the ...utiful One, "obedient to the ...s of Order (*Rita*)" is implored ...end "thoughts that are more ... more blissful." Thus beauty, an aspect of *Rita* as cosmic law, is, so to speak, only the obverse of *Rita* as the moral law. So, form as beauty (*Rupa*) and form as morality (*Dharma*) are harmonised by the contemplation of a universal (*brihat*) order (*Rita*).

The term *Rita* has also been applied to the Vedic ritual. It has been observed that *Rita* is *rite* as well as *right*. As a ritual *Rita* signifies the orderly performance of the ceremonial part of the worship. The ceremony with its complicated form possesses the attributes of art. It is interesting to note that while *Rita* as cosmic and moral law is understood to be immutable and eternal, *Rita* as ritual is expected to vary with time and to be renewed to suit the human desire for change: "Let the new ritual grow" (R. I. 105, 15).

In the Vedas every God or Goddess is spoken of as the protector of *Rita*, the cosmic order. More particularly certain Deities are described as Kings who are guardians of *Rita*, and as Kshatriyas—protectors and rulers. Mitra and Varuna have been spoken of as such.

The emissaries of Varuna, "upholders of Eternal Law" "survey both the worlds," and "inspire the praise-songs of noble-minded poets." The sinner is caught in the noose of Varuna.

The earthly king makes Mitra and Varuna his models. Like them he wants to be an upholder of order (*Rita*) as applied to social

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life; he, therefore, calls himself a Kshatriya.

The Kshatriya is not only a protector, but, being a defender, is also a figher. The Deity who represents the ideal of the fighter as well as the giver of law, is typically Indra. In Him the spirit of *Kshatra* finds its widest application.

There is a stirring call to the people to be heroic after the manner of Indra.

The earthly king becomes a Kshatriya, protector, by applying his *Kshatra,* ruling power, to society, as the Divine Kings apply their ruling power to the universe in accordance with *Rita.*

The ideal of society is to translate the order (*Rita*) of the cosmos into social order. Like the Greek conception of Fate, *Rita* does not derive its power from the will of the gods. But while for the Greeks Fate lay beyond gods, which neither men nor gods could withstand, an inscrutable power that played havoc on human life, visiting it with dark tragedy, *Rita* for the Vedic Aryans was part of the divine nature; hence the Vedic God was all-powerful, and his grace could make man fully ha This led to high optimism.

In later ages with the de acceptance of the doctrine o birth and *karma* according which every soul was born cording to the working of et justice or *Rita*) with the re of *karma* of its past life, the *karma* remaining unseen *(a ta)* worked like Fate, India, became pessimistic. In the V however, the existence of evil believed not to be a result of actions, but to be an impedi that had to be bravely res and overcome, both within without us. Indra's destru of Vritra, the power of dark and evil, opposed to *Rita,* is i cative of the final triumph of g ness and law over evil and d der. Every man has his own tra to fight, and he can fight successfully only if he is va enough. Thus the Vedic ou is the heroic or epic outlook life. Life is hard and there is in our midst, but victory is if we are brave and follow ness and the divine example lutely.

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what life has taught me

Maharshi
D. K. Karve

Maharshi Dhondo Keshav Karve is one of the few Indian centenarians living today. One of the foremost social and educational reformers of our time, his achievements in the field of women's education and the creation of institutions like the S.N.D.T. Karve University of Bombay are standing monuments to his selfless, zealous, almost superhuman effort for the cause.

This testament of his faith, although not traditional, is nevertheless catholic: it is sure to prove of benefit to our readers.

—Ed.

SEVERAL turning points in my life are out of the ordinary. The accidental opportunity I got to learn English when was 18; the unhappy death of my wife, that was followed by my arriage with a widow; the openg up of new fields of work due this event; the altogether unpected call to work in the Fersson College, which brought me o an atmosphere congenial to development of new idealistic itutions that I started later on; undreamt-of falling into my nds of the Japan Women's Uniity booklet and lastly, Sir haldas Thackersey's generous : all these taken together would eline one to think that some hidden power was guiding the course of my life. I myself have often felt that some unseen force was leading me on to the different steps.

But although I am more emotional than intellectual, I could not reconcile myself to the idea that any such power, which would involve the notion of a personal god, could interest itself in the innumerable lives that fill the universe, and supervise and guide their actions. At the same time I am conscious that individual efforts on the part of man are so feeble that he cannot achieve anything simply by his own exertions. I cannot therefore but feel gratitude for the help I received from

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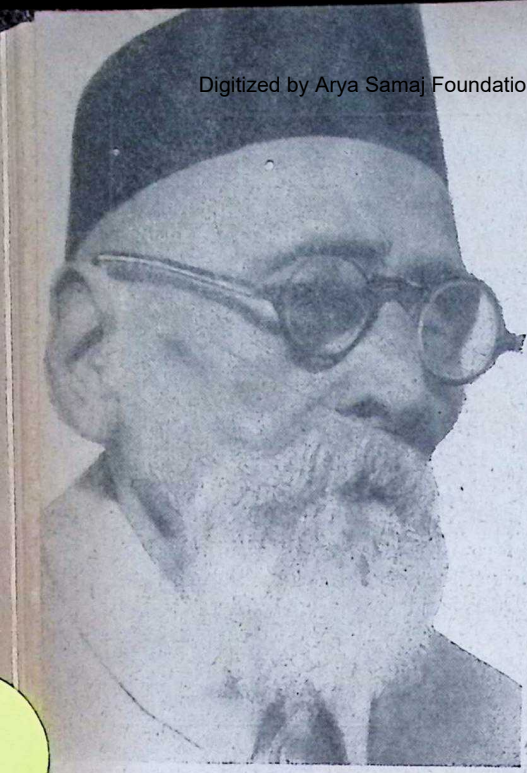

Maharshi Karve

seen and unseen sources to make me happy and successful in life.

Long ago, I formed certain opinions about religious matters. They may be summarised as follows:—

(1) Religion should be confined to the consideration of the relations of man with the unknown source of all things, or god.

(2) Consideration of the rules of conduct of man towards himself and other beings including dumb creatures, should be the province of morality.

(3) The dictates of one's conscience should be guide in one's religious moral actions.

(4) No book in the world revealed book.

(5) No individual, past or sent, is an incarnation god.

I have no keen intellectua sight to go into the questio how and whence we came and ther we are going. The ridd the universe has been atten to be solved by mystics, ph phers and scientists. The sol of the riddle is beyond the cities of an ordinary ma therefore thought it best to these questions alone and out a path in life depending common sense and conscienc

I have not formed any opi on the question of rebirth. difficult to decide in its favour is difficult to concede that num less beings that fill the univ retain their individuality in cessive births until they u with the common source of all lose their individuality.

At the same time cause effect seem to rule the physica well as the moral world. Does combined effect of the physical moral actions of every indivi produce neutrality at its de leaving no balance to be car over? This is equally difficult concede. I am however led think and feel that if there is t in the idea of rebirth, I would to be born again and again in I to carry on my work.

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have had a very sympathetic
itude towards all progressive
vements like the Brahmo
maj, Arya Samaj, Theosophy
Rationalism. I am of opinion
t ideas imbibed from age-old
nerated religious and moral
osphere require thorough exa-
nation and every thoughtful in-
idual ought to form his opi-
ns, as far as possible, by serious
king and not to take them on
thority of persons however
t. Even untruth arrived at
this conscious process is in my
nion of greater value in the
olution of the individual than
th imbibed by unconscious
d faith.

Man must be judged not by his
ds but by his deeds. Indepen-
t thinking naturally gives rise
a variety of opinions. Let there
toleration for all honest views
d actions. Whatever tends to
betterment of humanity is to
esteemed and considered meri-
ious. The opposite should be
ndemned and considered sinful.

Respect for great men, saints
d ascetics is enhanced when we
gard them as highly developed
n rather than incarnations of
d. When I lost faith in old
as, their place was taken by
w ones. To read books written
saints and philosophers, to me-
ate on those ideas that appealed
me and to try to translate them
o action became my religion.
r instance, to think well of a
rson, even when he is not well

Bhavan's CONVOCATION

The Eleventh Annual Convocation of the Bharatiya Vidya Bhavan was held on Sunday, November 10, 1957, under the Presidentship of Rashtrapati Rajendra Prasad. A fully illustrated report of the function incorporating the text of the speeches of Dr. Rajendra Prasad, Kulapati Sri K. M. Munshi, Sri Dave and others will appear in the next issue of the JOURNAL.

Editor.

disposed or is definitely ill-disposed towards one is not easy. When the mind is perturbed with thoughts about that person it is not possible to entertain such thoughts. But in calm moments one can conceive loving thoughts about such a person and wish him well. I have tried to act in this way.

In short, I think that religion and morality should be personal matters, and one should be allowed to act according to one's convictions so long as no harm is done to other individuals or society and there is no transgression of existing law. When social or moral customs and laws are harmful in the opinion of any individual, he should break them, suffer punishment and try to change them.

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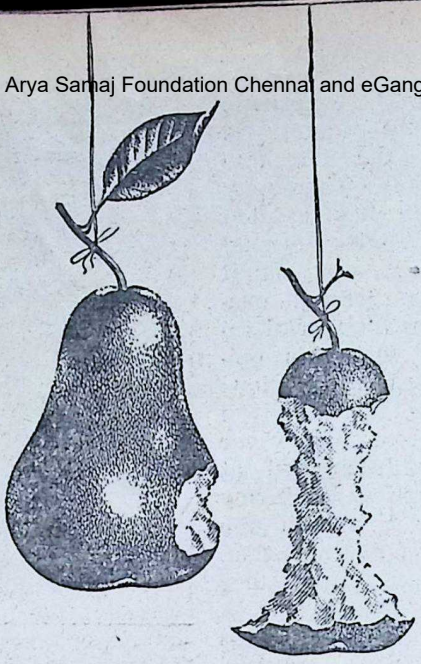

Appearances...and a pair of pears

PEARS, like appearances, are deceptive. You can't tell their quality by gazing at them. Moral: If you're buying pears, taste them first.

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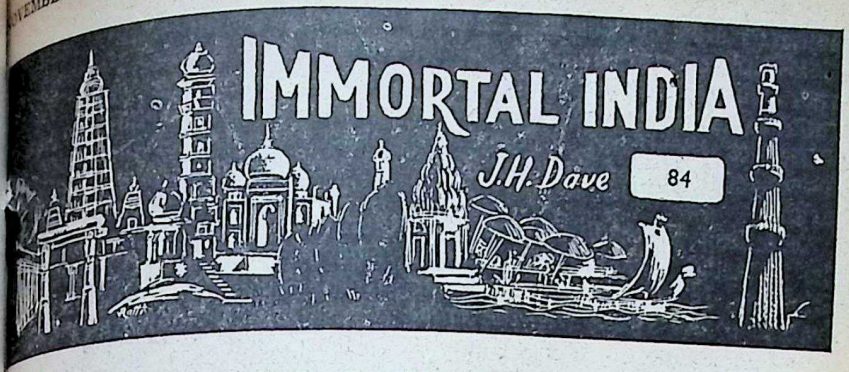

KALPI

THE town of Kalpi is situated on the bank of the Yamuna river in the Uttar Pradesh in 26°-8' north 79°-45' east. It is on the road from Kanpur to Satna. The town is surrounded by ravines. It is connected with Hamirpur by road. The area round about Kalpi is of great historical and traditional importance. According to Ferishta, King Vasudeva, the ruler of Kanauj and a contemporary of Bahram Ghor founded the city. People, according to tradition, believe that the city was founded by an ancient king named Kalib Deva.

But whatever else might be the importance of Kalpi, it has been stated by tradition that Maharshi Vyasa was born in a locality near Kalpi. Krishna Dvaipayana Vyas was the son of Parasara, grandson of Sakti and great-grandson of the celebrated Vedic sage Vasistha. It is stated that sage Parasara while he was crossing river Yamuna in a boat took fancy to Satyavati, the young beautiful daughter of a fisherman; to her was born Vyasa. The colour of his skin was dark like that of his mother and therefore he was called Krishna. As he was born on an island in river Yamuna near

Sage Veda Vyasa dictating the Mahabharata to Ganeshji.

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modern Kalpi, he was also known as Dvaipayana or born in an island. This son of Satyavati is also stated to have been born in a forest of Badari trees and is therefore known by the other name of Badarayana.

According to tradition the Kali age started soon after Lord Krishna left his mortal coils near Prabhasa. As Vyasa was the creator and procreator of the famous characters of *Mahabharata* namely Dhritarashtra, Pandu and Vidura, tradition assigns to him a date as far back as 3800 years ago; but scholars who have excavated the area of Hastinapura have opined that on examining the various layers there, the Mahabharata war seems to have taken place in about 900 B.C. and that Vyasa would therefore belong to that age.

Vyasa is a link between the Vedic and the Epic period. The very name Vyasa means that he rearranged the Vedas. It is stated that after the Vedic age there was a lot of confusion about the accurate Vedic texts and their arrangements and this work of re-arrangement into various Vedic Samhitas was done by Vyasa.

In the Taittiriya Aranyaka it has been stated that Vyasa had made profound contemplation on the meaning of Death. In Vana Parva, Yudhishthira says that a special Upanishad was taught to him by Vyasa. The Asrama of Vyasa's father Parasara was situated in Badarikasrama and it is clear that Vyasa acquired the full heritage of the entire Vedic from his father Parasara which had come down to family from their famous ance Sage Vasishtha of the Vedic fa Vyasa composed *Mahabharata* it is said that Ganesa was scribe. Here he depicted *Dharmas* of all sections of soc from the highest to the lo Vyasa is also known as the au of the eighteen Puranas. Acc ing to *Bhagavata* Vyasa re-arr ed the Vedas, composed M *bharata* for the benefit of all sections of society and fur composed several Puranas but mind was not satisfied. He moving in a dejected manner. happened to meet Narada found out the cause of Vya grief. Narada advised him tha Vyasa had not sung in a throated manner the glories of Lord, he was not feeling com satisfaction; and on hearing N da's advice, it is stated that V composed the *Bhagavata Pu* wherein he gave full scope to devotional sentiment.

Vyasa preceded Krishna and Mahabharata war and is state have been born in the Dva age. According to tradition, t is a Vyasa in every Dvapara a the cycles of bigger ages. I said that in the present Vaivas Manvantara there have been so 28 Dvapara ages and accordin there have been twenty-e Vyasas. According to *Vishnu rana,* the first Vyasa in the Dvapara age of this Manvan

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s Svayambhu Vyasa and the
enty-eighth Vyasa was Krishna
ipayana Vyasa. The list of
se twenty-eight names differs in
fferent Puranas. It is further
ated that the coming Vyasa
ould be Drauni, i.e., Asvatthama,
son of Dronacharya.

Skanda Purana says that Vyasa
arried the daughter of sage Ja-
li and that through her he had a
n by name Suka. In the Santi-
rva of *Mahabharata,* it is stated
at Suka went to *Svarga* with this
ery body. Feeling the pangs of
s separation, Vyasa was struck
ith great grief. Rudra came to
im and consoled him by saying
at Vyasa would be able to see
e *chhaya* of Suka everywhere.

Vyasa's son Suka was so bril-
ant, precocious and philosophic
n temperament that he became an
scetic even before he was given
he sacred thread. Vyasa is said
o have given the *Upadesa* of the
uranas to his pupil Suta and his
on Suka. This Suka gave the
padesa of *Bhagavata* to King Pa-
ikshit on the banks of river
anga. The various Puranas were
ostly composed in a region near
aimisharanya where they were
ecited before an assembly of
arned sages. This indicates that
yasa with the help of his son
uka and his pupils Vaisampayana
nd others founded a big forest
niversity near Naimisharanya
nd continued the ancient tradition
learning in India. It is stated
Bhavishya Purana that after
ing Sunanda, Bharata would be
overrun by Mlechchhas and therefore a large body of sages had moved away to the Himalayan region.

In *Siva Purana* and *Vayu Purana* it is stated that whenever a Vyasa is born in the Dvapara age Siva himself is born a few centuries thereafter with four pupils to complete the work of Vyasa. Sankaracharya is referred to as the *Avatara* of Sankara and Badarayana Vyasa is referred to as the *Avatara* of Vishnu or Keshava. Vyasa is referred to as the author of *Brahma Sutras* and Sankaracharya as his Bhashyakara.

Vyasa's contribution to Indian religion and culture is so great, his colossal learning and thoughts are acknowledged to be so much spiritually inspiring that he has been described as Brahma incarnate, with one face, and not four faces; Vishnu incarnate with two arms, and not four arms; and Siva incarnate having only two eyes and not three. He is referred to as *Visalabuddhi* or one having colossal intellect, who enkindled the lamp of knowledge filled with the oil of *Mahabharata.* This very *Mahabharata* contains in its Bhishma Parva in eighteen Adhyayas the immortal message of Lord Krishna. If all the Upanishads are taken as cows, Krishna is the cow-herd milking them; Arjuna is described as the calf, *Gita* as the great nectar-like milk and the intelligent reader as the enjoyer of that milk.

The line of ascetics is traced

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from Narayana onwards. After Narayana came Brahma, then Vasishtha, Sakti, Parasara, Vyasa and Suka. According to the Sampradaya of Sankaracharya, Gaudapada was the pupil of Suka. His pupil was Govinda Yati, who had his Asrama on the bank of Narmada. Sankara, born in Kaladi, came over to this Govinda and had his initiation from him. Sankara had four celebrated pupils, namely, Padmapada, Hastamalaka, Trotaka and Suresvara. Sankara is credited to have organised the cult of ascetics into ten Nami Sanyasins.

Vaisampayana is said to have studied *Yajurveda* from Vyasa and taught it to his numerous pupils. Yajnavalkya who had a quarrel with his Guru gave him back his learning, propitiated the Sun-God and established the *Sukla Yajurveda.*

For the Vedanta Darsana, there are three well-known Prasthanas. The first is the Upanishads which form the concluding part of the Vedas. As Vyasa is credited to have rearranged the Vedas, his name is naturally associated with this first Prasthana. Secondly, the *Brahma Sutras* attributed to Vyasa are considered as the second Prasthana. They are in four *adhyas* each having four *padas,* and th main aim is to reconcile the vari conflicting Upanishadic passa and to present a consistent phi sophy. Vyasa is traditionally b lieved to be the author of th Prasthana also. The third famo Prasthana is the *Bhagavad G* contained in the Bishma Parva the *Mahabharata.* As the ent *Mahabharata* is traditionally of t authorship of Vyasa, this thi Prasthana also is credited to hi According to Vallabhachar *Bhagavata Purana,* also attribut to Vyasa, is the fourth Prastha As all the Prasthanas of Vedan which contains the flower of dian thought, are attributed Vyasa who also holds a very hi place in the traditional line Guru *Parampara,* extreme rev ence of the people of Bharata Vyasa can very well be imagin and is more than justified. Eve year, the Ashadha Shukla Purni is celebrated as the Vyasa Purni when disciples approach the r pective Gurus who in their humb way represent Vyasa and off their obeisance to Maharshi Vya

Recently a memorial to Vya was erected in Kalpi.

Verily the Guru is Brahma, Vishnu, Shiva and Param Brahman incarnate; obeisance unto Him.

—Anon.

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Moon Festivals in Japan and China

M. V. C. Rau

THE autumnal moon is worshipped in Japan and China as fervently as the Sun in dia and other Asian countries. Japan, the full-moon day after ptember 15 is ceremoniously deoted to "Moon-Viewing" while e October full-moon is celebrated China as the "Moon-cake Festi-" religiously as well as with litical sentiments.

The Chinese Mooncake Day falls the 15th of the eighth moon in e lunar calendar. As it falls in e middle of autumn it is also reerred to as the Mid-Autumn festil. The dark nights in the utumn with the moon shining ove therefore reminds every inese of this approaching festive y.

The ancient Chinese celebrated e Moon-cake Day to offer thanksiving to God for the autumn harest. But the significance of the y changed with added political ntiments since the age of the en dynasty. For, in that age on fateful dark new moon day—the oon-cake Day—the Chinese peole broke out in a successful revolution against their alien Mongol rulers, whose tyranny they abhorred. Plans for a revolution were drawn up and they were secretly put inside the moon-cakes. When the people started eating the cakes, they found the secret message inside. And thus came off successfully the famous Chinese October Revolution of 1911, in which the Mongols got beaten and were driven beyond the Great-Wall. The Moon-cake festival is therefore celebrated today with added national fervour.

On the Moon-cake night, every Chinese family goes out into the courtyard or garden. A table is placed there in the centre and moon-cakes, pomeloes and an incense burner are arranged on it. The joss-sticks are then lit and the entire family worship the moon. A feasting follows the prayer ceremony and the family members seat themselves around the table. Children make merry singing and laughing with lanterns of different kinds while the grandma adds to the day's entertainment with her legends and fairy tales, seated usu-

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ally under a great banyan tree. No wonder, the Moon-cake festival is eagerly awaited and joyously celebrated by the young and old Chinese alike.

In the Japanese culture the moon symbolises the cherished object of the artist, the source of inspiration to the poet and an element of ideal beauty to all in general. And of especial importance is the moon on the nights of the Jugoya and the Jusanya, which fall on the 15th day of the 8th month and the 13th day of the 9th month of the lunar calendar. These months generally correspond to September and October of the solar calendar and sometimes, to November. The main purpose of worshipping the moon at this time is to offer her thanksgiving for the welcome, cool and calm air conferred by her, in contrast to the hot summer.

The "Moon-Viewing" is observed by the Japanese by offering to the moon rice balls ('Odango') specially prepared for the occasion, chestnut, taros, bottles of holy sake, branches of green peas, pessimons and autumnal plants and flowers. Seven herbs of autumn are sp on a table or stand. These exposed to beams of the moon fully as possible and thus dedi ed to its spirit. The family m bers gather together and re joyously in the moonlight, am the sweet chirping of the inse Friendly greetings are arranged compose poems and recite so in praise of the celestial body.

The origin of the Japan "Moon-Viewing" on the event of Jugoya and Jusanya is shrou in the ancient customs. M banquets are known to have b customarily held in the Imper Courts in ancient times. There passages in the collection Chinese poems by Tadaomi re ring to moon festivals on the 1 of the 8th month. It is also li ed with Courtier poets who f rished during the middle part the 9th century. The cust therefore seems to have been existence since as early as a th sand years and before in the p The early 10th century Japan poet, Ki-no-Tsurayuki also ma mention about the custom.

The Moon was born from the Mind and the Sun from the Eye of God.

—Rigveda.

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Bhagawan Parashurama

PART III: IN A STRANGE LAND

● K. M. Munshi ●

PREVIOUS STORY

This Part III is a sequel of the saga of the conquering Aryans. The first Part was published as a serial in the Journal under the title 'The Woman that was Goddess'. The second Part dealt with the boyhood of Parashurama or Rama of the Battle Axe, the son of Sage Jamadagni, descendant of Bhrigu.

Rama is born to Renuka, the wife of Jamadagni, in the ashrama of the Bhrigus in Aryavarta. On account of differences with Sage Jamadagni who wants Rama to be brought up not as a warrior but as a sage, Kavi leaves for Bhrigugram. The child Rama goes in search of him and, on the way, is captured by strange men who want to offer him as a sacrifice to their unAryan deity. Rama escapes and is ultimately found by Kavi.

Young Arjuna, otherwise called Sahasrarjuna, the king of the Haihayas, wants to marry Loma, the sister of king Sudasa. When he is not able to do so on account of the curse of Jamadagni, he kidnaps her to his Anupadesha on the Narmada. Rama, though a boy, is devoted to Loma. He therefore persuades Arjuna's general, King Bhadrashrenya, to take him also with Loma. They arrive by boats in Saurashtra.

Arjuna, being angry with Bhadrashrenya, removes him from the office of the Commander of the Haihayas. Then he leaves for a war in the South.

In the meantime, Rama, though a boy, organizes and strengthens the Yadavas. Revat, the king of the Sharyatas, a tribe living in the adjoining territory, prepares for a war of utter destruction against King Bhadrashrenya. Rama decides to take up the challenge, but wants to wage the war in his own way.

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10. 'BONE OF MY BONE'

THOUGH Loma was now busy with organizing the young women of the *Yadava-gotra,* she was unhappy. Her hunger for Rama increased every day. and so increased, her fear of Kalvini, Kukshi's wife.

Kukshi, the High Priest, had gone to the sacrificial sessions of Revat, the king of Sharyatas. With her husband away from the *Yadava-gotra,* Kalvini began to visit the *ashrama* every day, joining Vishakha in its active administration. She threw herself in the way of Rama, bustled about with voluptuous grace whenever he happened to be passing by, and shot her glances conveying reverential affection at him whenever she could catch his eyes.

Loma began to compare herself with Kalvini. She herself was hard-knit like a boy. Her body lacked the voluptuous curves of Kalvini. By her frequent use of the bow and the discus, her hands had become hard. Moving constantly with men, she had acquired their mannerism. She knew not the ostentatious modesty which allures, nor the practised smile which fascinates. She realized with anguished distress that Rama treated her as if she were a younger brother and no more, and in the race for his heart she had been beaten by Kalvini.

One day, as Rama was offering oblation to the God of Fire, he found the sacred grass missi Kalvini, anticipating his wi smiled as she alone could smi and fetched the grass. As s handed it over to Rama, s smiled her enchantress's smi Rama smiled in return and to the grass from her hands.

Loma saw the exchange smiles and flushed red. When t sacrifice was over, she had doubt left that she had lost h Rama.

With a breaking heart, she w to the stables and clung to the ne of Suparna II, Rama's favour horse, whom both of them loved well. Losing all self-control s cried, her face buried in the ma of the horse. Then she unti Suparna, and riding astride as s always did, led him to the fore On the river bank, as the ho halted to drink water, she d mounted and again clung to neck and wept.

She had no one to turn to; s was alone—all a l o n e—in dreary world. Her brother w her enemy. Her parents w dead. Guru Lopamudra had g southwards with her lord. So she had lived in and for Ra but now he was no longer h Her heart was desolate. As s burst into sobs, Suparna alo with mute affection, rubbed nose against her body and tr to console her.

When Loma returned to the a

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Loma, she was told that Kalvini had suddenly taken ill and had sent for Rama. Loma felt as if she was drowning, never, never to be rescued.

When the maid-servant of Kalvini came with the message that she was ill and wanted him to come to her, Rama was surprised. This was an unexpected request from her. But it was not unusual for the leading Yadavas to call him if there was sudden illness in the family, for he was heir to the magic arts of the *Atharvanas*.

Rama was taken by the maid-servant to the hut outside the *gotra* which Kukshi sometimes used as a retreat. When he entered the hut, the maid-servant closed the door, saying: 'Lord, there is no one except my mistress in the hut. All the disciples have gone to the sacrificial sessions.'

As Rama entered the hut, he saw Kalvini lying on a bed of antelope skins. She looked out from the skin which covered her body, like a moon emerging out of dark cloud.

'Master, you are welcome. Forgive me for inviting you here. I cannot get up from my bed,' she said in a trembling voice.

Kalvini raised herself in her bed and pointed to the fruits lying there by way of respectful offering, saying: 'Will you accept this humble offering, lord?'

Rama did not like the way that this woman was behaving; he sensed effrontery. But courtesy forbade him to show his displeasure. He took one berry from the fruits offered and put it in his mouth.

'Let me know why you have called me here.'

'Bhargava, come here,' Kalvini said, with a voice in which she successfully brought concern as well as weakness. 'Your life is in danger; so is that of King Bhadrashrenya.'

'Who will harm me?' asked Rama with a smile.

'Come near. Please come near, lord,' Kalvini said.

As Rama leaned forward, she lost whatever control she had. 'You are in great danger. I tell you, you are in great danger,' she repeated, her voice shaking with impatient passion.

'What have I to fear for? Don't worry,' said Rama. For the moment he was deceived by the anxious tone.

'I am very much worried,' Kalvini said. 'I am not even able to sleep at night for fear, lord. Every moment is a nightmare, for I do not know what will happen to you the next moment. Bhargava, I am very weak. Give me your hand and let me sit up.' She extended her hand.

Rama hated the idea of touching another man's wife, but felt that if she was really ailing it would be cruel to deny her the help she wanted. Kalvini took his extended hand. Her body thrilled, she threw away all restraint.

As the coverings were dis-

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placed Rama saw that she had no dress on. And as he saw her well-developed breasts rising and falling in excitement, a strange light came into his unmoving eyes.

'Bhargava, Bhargava, what are you looking at? Come, hold my hands, save me,' she said as her eyes, inflamed by passion, invited him to herself.

Like a well-shaped mare, Kalvini stood up in all the beauty of sinewy grace as she threw off the deer skins, every limb of hers throbbing with impatience.

Rama stood up. His face, usually serious, became grim. His eyes, lit up by a dangerous sternness, fell on a whip which had been suspended on a peg nearby. Taking a slow, deliberate step, he took it into his hand and with the unerring skill of an expert trainer of horses, lashed out once across her breasts and again across her hips. As Kalvini jumped, she shrieked in pain and anger. Rama coolly replaced the whip on the peg and walked out of the house.

As he returned to his *ashrama* walking fast, he understood what he had never thought of so far, the significance of Kalvini's voluptuous glances. The attraction which lay behind the bond which subsisted between his father and mother, between Soma and Ruru, her mad lover, between Prateep and Vishakha, became clear to his eyes. He now knew the lure of the body and the union of flesh which marriage meant.

He had never seen a beautiful young woman in the way that had seen Kalvini a few mome ago. He had often seen L bathing in the river, changing deer skin, but he had never gi any thought to her body; today very lines of that body, which had never troubled to look at far, assumed a new meaning. saw as if by the flash of lightn that he and Loma were husb and wife.

When this new light came him, he was surprised at his having seen it all the time. N he felt a rare exhilaration. feet almost grew wings.

This strangely constituted visioned young man, who co never feel a doubt nor entertai fear, who had never doubted as a Bhrigu the Gods had comm sioned him to establish *dhar* felt a doubt. Loma had refused marry any one so far. Supp now she were to refuse to ma him! Then he laughed outrig "Impossible. We were married each other the moment I w born" he said to himself.

Rama went to the *ashrama* walked up to the tree, under shade of which Loma and t elder women were sleeping. As stood at a little distance and loo at her, he saw her in a new lig He looked at the moon which just rising above the distant tre then as he looked at Loma aga he felt convinced that she w destined to be the mother of children.

Rama went over to Loma,

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all appearances sleeping. But she could not been able to sleep that night. Seeing that Rama had come near her she had just kept her eyes closed; but now she felt the warming glance of Rama and opened her eyes. She knew those wonderful eyes that shone like the tiger's even in the darkness of hell, and she saw in them a new light, both loving and hungry. As she saw them, love swept over her every fibre. The earth began to dance with joy under the burden of unbearable happiness. She closed her eyes again.

Rama saw her open her eyes and close them. Without a word, he lifted her, pressed her to himself and carried her out of the *ashrama*. Loma kept her eyes closed with sheer happiness. The moment for which she had been pining had come at last.

Rama took to the forest path with Loma in his hands, and with steady steps, climbed a peak of Girnar and set her on a stone. Loma had now to open her eyes and she saw the pale moonlight of *Krishna paksha* which spread a dreamy atmosphere over the forest and over and the mountain. With the pure instinct of a woman, she knew that Rama was no longer a friend, but a lover, her lord.

'Loma, do you know that wicked Kalavini invited me to her hut on a false excuse?' he said. 'She stood in front of me, stark naked, inviting me to embrace her.'

'Oh, then?'

'Then I picked up a whip and flogged her twice. I left scars, one on her breasts and the other on her hips. Now she will suffer the punishment for quite a few days'.

Loma went up to Rama. 'My Rama, Rama, what have you done?' she whispered, joy bounding in her heart.

'If she had not been the wife of Kukshi, the High Priest, I would have taken her life. How can *dharma* prevail if such women crowd the earth?'

'Yes, Rama'.

'Today, I saw something as clear as day-light, something which I had not seen so far.'

'What is it?', Loma's heart throbbed with wild excitement.

'You are my wife', he said in his usual decisive way. 'The blood of my blood, the bone of my bones, as *Arundathi* was to *Vasishtha*, *Lopamudra* was to *Agastya*.'

'What do you mean?', asked Loma, faint with joy.

'I have made up my mind. You refused to marry Brihadratha. You refused to marry Arjuna. Don't say 'no' to me'.

Loma did not know whether to cry or to laugh over this strange lover of hers. Tears of joy sprang in her eyes and she fell on Rama's neck. 'My Rama, shall I laugh or cry? Who told you that I am going to say 'no' to you?'

Rama looked at her in seriousness. 'Now I know that you are my wife.'

Rama hid his leonine head in her

(Continued on page 47)

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SCIENCE AND RELIGION

● Donald Harrington

DOWN to the present day, science and religion have had three kinds of relationship.

Originally, they were antagonistic, religion regarding science as a mortal enemy as its discoveries, one by one, destroyed venerable religious concepts of the origins and nature of life.

Then as science established itself firmly, a truce was declared and the two antagonists settled for a strict separation, not of themselves alone, but of life. Life was compartmentalized into the sacred and secular, one the concern of religion and the other of science, and never the twain were to meet.

Science had to do with facts, religion with values, and values presumably had nothing to do with facts. This separation persists right into the present.

But more and more life is coming to be regarded by both religion and science as a single fabric with which both are concerned and in which their respective d ciplines are complementary. It for science to produce facts, a for religion to integrate, interp and weave into a single philo phy of life all of the knowled that science has been able gather.

Science challenges religion stop being afraid of truth, to w come new discoveries even thou they destroy cherished concep and to cease to require as a co dition for church-fellowship liefs about the universe or man longer acceptable to modern min It challenges religion to cease countenance the compartmen lism of life into sacred and sec lar and recognize all phenome as sacred and open to scienti understanding and religious int pretation.

Religion, on the other hand, ch lenges science to show a mu greater concern about the us made of its discoveries, and bring its full weight to bear their constructive as opposed their destructive uses.

Scientists can no longer abdica responsibility for the uses ma of their lethal discoveries.

Religion challenges science restore the balance between t physical and technical disciplin

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on the one hand and the psychological and social on the other. Now we have the cart before the horse. We have wrought a technological revolution through science without asking scientifically whether the new society would be fit for men to live in. Our scientists are now beginning to tell us that it isn't that we are breaking down, but are as yet taking little responsibility for having created it or for changing it.

Religion challenges science to muster its full resources for co-operation in the development of a living religion adapted and remoulded to fit the needs and knowledge of the modern mind, without which the modern age will continue to wander directionless to destruction.

[Courtesy: *New Outlook*]

BHAGAWAN PARASHURAMA—*contd.*

arms. Loma sat quietly as his hand moved over her body, but very, very softly lest she might be hurt. His eyes, with the light of a thousand moons in them and filled with a passionate devotion, enveloped her.

Then they got up, their hearts throbbing in unison and their eyes gazing into each other's.

With a voice husky with emotion, Rama said, 'I wish Amba or Vimada had been here.'

As if, in reply to his wish, the quietness of the night was broken by the sharp, piercing note of a conch.

'Loma, Loma, this is the characteristic note of the Bhargava conch. There is but one man that can play it in this way' Rama said with joy.

He lifted the conch that hung by his waist and blew the *Maha Atharvana's* notes which usually the Lord of the Bhrigus blowed.

In reply to Rama's blast, one of the riders who had been galloping towards the *Yadava-gotra* blew a blast which had the same note a little changed.

'It is Vimada, no one else', said Loma. 'You, lord, and I should go to welcome him.'

Rama noted the respectful 'you' as distinguished from the 'thou' with which she was in the habit of addressing him, smiled, and gathered her to him in his right arm.

[*To be continued*]

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THE PURANIC CHARACTER I ADMIRE MOST

WHAT aspect of Bhishma's life is so idealistic and at the same time realistic, is ficult to distinguish. In fact, hishma is a heavenly person on rth and an earthly person in aven. Our hero is called Bhish- a the dreadful, not because of his ing so as Kshatriya which he rtainly was, but he is so called cause of his dreadful vow.

This dreadful vow of lifelong bacy alone is enough to place hishmacharya on par with Shree ma, the *Maryada Purushottama* not higher). To judge the ental devotion of either, is not hin the competence of average lligence. If entreaties of the oted Bharata to persuade Shree ma to come back to Ayodhya led, in the case of Bhishma, the eeching of the step-mother, yavati, to persuade her firm-minded son to accept *grihastha ashrama* at a stage when the genealogical tree was on the verge of extinction, equally proved futile. As Prof. Winternitz puts it "Bhishma, mindful of his vow of chastity, declares that though sun may give up his brilliancy, the fire his bravery and the god Dharma his justice, he could never break his promise." Indeed Bhishma proved Bhishma to the last.

PRIZE WINNING ENTRY-4

by Shri Hulikunti Rao

The first lesson a Brahmacharin has to learn at his initiation is that of his indebtedness to parents and Gurus (मातृ देवो भव। पितृ देवो भव। आचार्यदेवो भव।) and in this respect, Bhishma rightly deserved the blessings of his father. The affec-

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tionate father confers on the dutiful son the boon of a self-willed death (इच्छामृतिः); that devout services to one's parents shall certainly to this day, lead one to earthly prosperity and to heavenly bliss, is the first lesson we learn from our hero's life.

The role of the Regent that Bhishma played on behalf of his grandsons, the Kauravas and the Pandavas, is full of worldly sagacity, selfless sacrifice, strenuous struggle to transform earth into heaven. But alas! fate had its own course. Fraternal disputes could not be resolved and disastrous consequences became inevitable. Against whom should the Grandsire raise his weapons? Herein lies the practical sagacity full of idealistic moral codes.

Why and how Bhishma fought on the side of his erring grandsons knowingly, appears to be an enigma. The solution however is simple. His body was nourished under the patronage of the Kauravas and his brain rightly aided the just cause of the Pandavas! How sympathy goes with the enemies on the battlefield, is well expressed in the solution which not even Lord Krishna could suggest. Our exalted hero pointed out a solution fatal to himself. He gave his word to Yudhisthira that he would lay down his *astras,* when Shikhandi, the *napumsaka,* is placed on the forefront. Nobly did Bhishma foresee the Divine Will and submit to it. Thus amongst the venerable mortals who offered

Sri Hulikunti Rao

their bodies to the cause of jus
with a spiritualistic view, Bh
macharya stands supreme. In
fall of this noble hero there is
ideal as well as a practical as
of life exhibited, free from
least blemish. Thus, the h
whose death-at-sweet-will lay
his own hands, determined to
off his mortal coil for the
cause, at the same time not bet
ing anyone's confidence, is de
ed as a moral to the world
prove how best our material
should subserve the spiritual

Prof. Winternitz rightly
justice to Bhishma when he te
him as "a lawyer, a theologian
a yogin to lecture Yudhisthira u
philosophy, morality and law."

That Veda Vyasa refers Yu
thira to Bhishma, "who will

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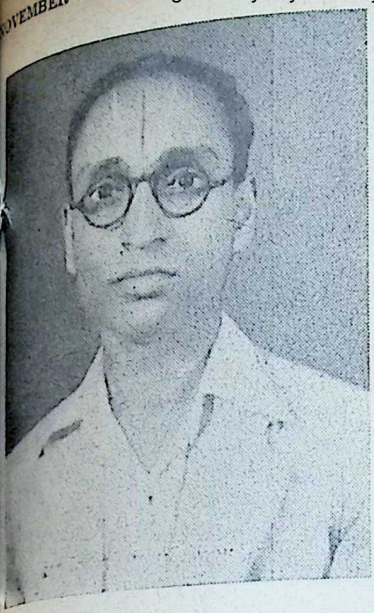


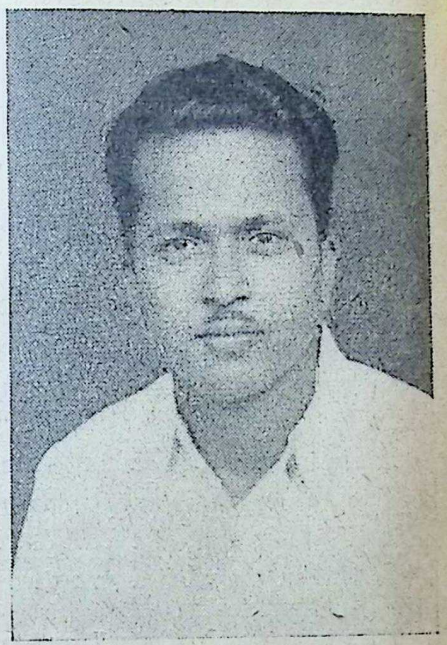
Sri D. S. Narasimha Iyengar, who won the prize for his "Maruti".

ruct him fully in all the duties f a king" is sufficient proof of he great statesmanship of Bhishma. Further, his observation on law, morality and philosophy fill he *Shanti Parvan* and *Anushasana Parvan*, which constitute the kernel of *Mahabharata*.

The *Shanti Parvan* deals with he *Raja Dharma* and *Apat-Dharma* n brief. In his priceless advices e find that both theory and prace form a harmonious combinaon.

That Bhishmacharya was primarily a Kshatriya king himself, unanointed, is evident from the fact at he ruled on behalf of the auravas and Pandavas as a Reent from their infancy and handed over to the former, a Kingdom of Heaven on earth. That an ideal heavenly rule on earth should prevail under an abominable character of Duryodhana's calibre goes to the credit of Bhishma's sound advice from time to time. Poet Bharavi in his *Kiratarjuniya* praises the wise and sagacious rule of Duryodhana and draws a parallel to that of Yudhisthira. How this *Rajadharma* taught by the Grandsire to his grandsons assumed different facets is best seen in the *Mahabharata*. Suffice it to say that our Grandsire practised what he preached.

Dignity and duties of a king,



Sri P. Seetha Ramiah, who won the prize for "Bharata".

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practice of *Rajaniti,* with morality and Dharma can transform earth into heaven itself. If the first part of *Shanti Parvan* vividly depicts the practical aspect, the philosophical background covers the entire range. Theoretical and practical aspects of life are harmoniously wedded together in the *Shanti Parvan,* though in a jumbled form. This manual of philosophy with its succeeding manual of law in *Anushasana Parvan* completes the heavenly rule on earth. No mortal brain, without the Divine Grace, can present such a concluding part of the *Mahabharata.*

It is inconceivable for a western brain to think of the existence of a practical character as Bhishmacharya, and as such, very easy to dispose off by saying that this kind of ideal person is either a mythical personage, or that the *Mahabharata* is not from the pen of a single individual at all. But to an orthodox Brahmanical conception, even an *amsha* (part) of divinity in a mortal, can invigorate inconceivable power. Veda Vyasa is looked upon as an incarnation of Narayana Himself and our venerable Bhishma, the offspring of no less a goddess than Ganga, is purity incarnate, descended from heaven itself. Only the colour of our spectacle needs to be changed from one Yuga to its preceding Yuga. Then all will adjust themselves automatically.

"Life is a spark divine" and as such, every mortal on earth has in him a certain quantity of

Sri S. Padmanabhan, who got the prize for his "Karna"

divinity varying in degree fr an atom to infinity. Viewed fr this angle of vision, it is wit the competence of every ind dual to uplift himself. To tach too much of an infe rity complex to oneself is si A midway is always safer in treme opposites. The *Prap Bhava,* the Divine Grace, sh ever bless the seeker of truth.

Our Bhishma Pitamaha's life earth is an humble submission Lord whose presence he felt ev moment, to whom he submit not with a slavish mentality, with pride to vie with Him w limited power (of course, giv by Him), the use of which w his sole monopoly.

He knew Lord Krishna was other than Divinity Incarnate, a that he is on the opponent's s

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the battlefield which is called Dharma Kshetra. Victory to ority cause of justice was cer- Yet he wished to give Him ial of his valour, and he want- o exult himself at the sight the Lord with a frownish look ding His *Chakra*. An occasion arise for it.

he first ten days of terrific wrought havoc on the Pan- s' army to such an extent that Krishna rushed at Bhishma, Arjuna held him back and re- ded him of his oath not to fight erson. Bhishma's joy knew no nds when his atomic divine ment found its worthy counter- t. The power to fell him down through fair means having failed, the devious method adopted by the opponent suggested by himself through sheer reverence to the humble submission of the Divine Will, elevates our Pitamaha to rise even above Divinity Incarnate. After all, the ways of high-souled persons cannot be judged so highly by earthly standard. One has to exert oneself for lives together if one has belief in rebirth, and only then a glimpse of Divinity dawns on one's mind. May that Divinity bless us all with that Kind Grace to glorify and exalt that *amsha* in us.

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[New Series]

Dr. Shakuntala Rao Shastri

(Continued from the last issue)

Student:—How is it done? Have the consonants also so signs?

Teacher:—No, the consonants have no signs. But there certain general rules for the combination of consonan such as:—

(1) The first consonant is written and pronounced half a the second is written and pronounced fully.

(2) Consonants that end with a vertical line are combi by dropping the vertical line of the first conson and attaching the second one to it e.g. म्+प्=म्प् (mp

(3) Other consonants are combined by placing the sec below the first one. They can also be written as abo

e.g. क् (kā) + क् (kā) = kkṣ क्क् kkā.

(4) When the letter र् (r) forms the first consonant o combination; it is written with a stroke ' ' on the h of the second consonant e.g. र् (rā) + म् (mā) = र्म् (m

(5) When र् (r) is the second consonant, its symbol written below the first consonant: ' ' is the sym of 'र्'(r), when combined with ट् (t), ठ् (ṭh), ड् (ḍ) an (ḍh); and in all other cases, a mere downward str ' ' is used for it.

e.g.

ट् + र् = ट्र	प् + र् = प्र
t + r = tr	p + r = pr
म् + र् = म्र	ग् + र् = ग्र
m + r = mr	g + r = gr

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Student:—Are these all the exceptions?

Teacher:—There are a few more irregular forms. They are as follows:—

क् + त् = क्त् k + t = kt	क् + ष् = क्ष् k + ṣ = kṣ	च् + च् = च्च् c + c = cc
त् + र् = त्र् t + r = tr	द् + द् = द्द् d + d = dd	ज् + ञ् = ज्ञ् j + ñ = jñ
ट् + य् = ट्य् ṭ + y = ṭy	त् + त् = त्त् t + t = tt	द् + व् = द्व् d + v = dv

So far about the irregular combinations.

Here are the different combinations that we find in texts.

क्क् = k-k	क्त् = k-t	क्त्य् = k-t-y	क्त्व् = k-t-v
क्न् = k-n	क्म् = k-m	क्म्य् = k-m-y	क्य् = k-y
क्र् = k-r	क्र्य् = k-r-y	क्ल् = k-l	क्ल्य् = k-l-y
क्व् = k-v	क्व्य् = k-v-y	क्ष् = k-ṣ	क्ष्म् = k-ṣ-m
क्ष्य् = k-ṣ-y	क्ष्व् = k-ṣ-v	क्श् = k-ś	ख्य् = kh-y
ग्ध् = g-dh	ग्न् = g-n	ग्य् = gy	ग्र् = gr
ग्र्य् = g-r-y	ग्ल् = g-l	ग्व् = g-v	घ्न् = gh-n
घ्म् = gh-m	घ्य् = gh-y	घ्र् = gh-r	ङ्क् = ṅ-k
ङ्क्त् = ṅ-k-t	ङक्त्य् = ṅk-ty	ङक्त्वा = ṅ-k-t-vā	ङक्य् = ṅ-k-y
ङक्र् = ṅ-k-r	ङक्ष् = ṅ-k-ṣ	ङक्ष्व् = ṅ-k-ṣ-v	ङख् = ṅ-kh
ङग् = ṅ-g	ङग्य् = ṅ-g-y	ङग्र् = ṅ-gr	ङख्य् = ṅ-khy
ङघ् = ṅ-gh	ङघ्य् = ṅ-gh-y	ङम् = ṅ-m	ङघ्र् = ṅ-gh-r
ङ्य् = ṅ-y	ङस् = ṅ-s	च्च् = c-c	च्छ् = c-ch
च्र् = c-ch-r	च्छव् = c-ch-v	च्य् = c-y	ञ्च् = ñ-c
च्म् = c-m	च्छय् = ch-y	छ्र् = ch-r	छ्र्य् = ch-r-y
ज्ज् = jj	ज्ज्व् = jjv	ज्झ् = j-jh	ज्ञ् = j-ñ
ज्म् = j-m	ज्य् = j-y	ज्र् = j-r	ज्व् = j-v
ञ्च् = ñ-c	ञ्चम् = ñ-c-m	ञ्च्य् = ñ-c-y	ञ्छ् = ñ-ch

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ञ्छ्र् = ñ-ch-r	ञ्ज् = ñ-j	ञ्ज्म् = ñ-j-m	ञ्ज्य् = ñ-j-y
ट्क = t-k	ट्ट् = ṭ-ṭ	ट्ट्य् = ṭ-ṭ-y	ट्य् = ṭy
ट्स् = ṭ-s	ठ्य् = ṭh-y	ठ्र् = ṭh-r	ड्ग् = ḍ-g
ड्घ् = ḍ-gh	ड्ड् = ḍ-ḍ	ड्य् = ḍy	ढ्य् = ḍh-y
ढ्र् = ḍh-r	ण्ट् = ṇ-ṭ	ण्ठ् = ṇ ṭh	ण्ड् = ṇ-ḍ
ण्ड्ढ्य् = ṇ-ḍ-r-y	ण्ण् = ṇ-ṇ	त्क् = t-k	त्त् = t-t
त्त्य् = t-ty	त्त्र् = t-t-ra	त्त्व् = t-t-v	त्थ् = t-th
त्प् = t-p	त्प्र् = t-pr	त्फ् = t-ph	त्म् = t-m
त्म्य् = t-my	त्य् = ty	त्र् = tr	त्र्य् = try
त्व् = t-v	त्स् = ts	त्स्व् = t-sv	त्स्य् = t-s-y

LESSON II

Teacher:—Can yon read the number of the page of your book

Student:—Yes, it is ten.

Teacher:—Do you know how it is written and pronounced in Sanskrit?

Student:—No, we want to learn the numbers.

Teacher:—The following denote one to ten.

एकः	(ekaḥ)	= 1 –	१
द्वौ	(dvau)	= 2 –	२
त्रयः	(trayaḥ)	= 3 –	३
चत्वारः	(catvāraḥ)	= 4 –	४
पञ्च	(pañca)	= 5 –	५
षट्	(ṣaṭ)	= 6 –	६
सप्त	(sapta)	= 7 –	७
अष्ट	(aṣṭa)	= 8 –	८
नव	(nava)	= 9 –	९
दश	(daśa)	= 10 –	१०

[To be continued]

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2

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QUESTION BOX

ANSWERS by K. M. Munshi

Kulapati Sri K. M. Munshi has kindly agreed to answer in these columns questions from readers of Bhavan's Journal on topics falling within the scope of the Journal.

353

Shri Ram Chandra Sahu, Chirikipoda Syasono (Dist. Ganjam).

Q: *What is the difference between 'Swabhava' and 'Charitra' (character)?*

A: *Swabhava* is the temperament with which one is born. *Charitra* is character, which includes behaviour guided by principles. These principles depend upon temperament, upbringing, education, association of friends and a constant effort to put principles in action.

354

Shri R. Prabhakara Rao, Coonnoors (Nilgris).

Q: *In the series 'Rama krishna Upanishad', Shri C. Rajagopalachari asks us to regard every woman as an incarnation of Devi. At the same time, 'Simhasana Dwatrimsika' series contain anecdotes like falling in love with Aps and eloping with fair wo What path do you want readers to follow?*

A: Ramakrishna Upanishad, course. *Dwatrimsika* con of stray folk tales of I woven together by an an author for beguiling an hour.

355

Shri Kandade Krishna, Hul

Q: *Do you think it is right on part of our Government bring legislation for regi tion as Sanyasis who sacrificed everything. Do not constitute deprivation the fundamental rights?*

A: Registration of Sanyasis is surest way to degrade t status. A Sanyasi by his and training gives up life t free from social bonds. H above the fiat of author If he submits to the se

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authority of the State he will no longer be Sanyasi and will not attract the faith and love of the people. He will also never be able to realise his mission.

356

Shri K. Venkatakrishnayya, Kagod.

Q: They say bathing in Ganga cleanses all sins. Do you agree with that?

A: It depends upon whether you have the faith that Ganga is sacred. If you have, a bath will lift you out of your sordid self, may be for a little while, may be for a lifetime. That would depend upon the measure of your faith.

357

Shri S. K. Pradhan, P. O. Kalimg.

Q: What should a young boy do when he is losing interest with the world?

A: Study hard and recite Shri Krishna's words: "Do not give way to impotence, Partha This does not benefit thee. Leave this wretched faint heartedness. Stand up, thou oppressor of foes."

358

Shri P. S. Vittal Rao, Bellary.

Q: Why not publish Bhavan's Journal *weekly, replacing Kulapati's letter with some other article on alternate weeks?*

A: Then perhaps the readers would find it hard to digest such a magazine in a week's time.

359

Shri Narayanamurthy, Madras-14.

Q: Between Vibhishana and Karna whom do you think is better?

The one, leaving his friend in the hour of need and the other putting forth his best even at the cost of his life.

A: Karna is the noblest and the most tragic hero of our Epics.

360

Shrimati Sunaina Devi, Calcutta-1

Q: Which do you think is the best of immortal writings on imaginative character?

A: Yours is a difficult question. If the heroes and heroines of *Mahabharata* are treated as imaginative characters, the Epics would be the best of such writings. If they are taken as historical, I would put Shakespeare's Plays as the best.

361

Shri Geeta Gali, Bombay-4.

Q: In the 'Ramayana' we find Rama and Bharata were devoted to each other so much that they could sacrifice their lives for each other. How is it that we find an ocean of difference among the brothers of to-day?

A: Both parental influence and the influence of education fail to inculcate the noble ideals which governed the relations

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of Shri Rama and Bharat. Our social environment and education both develop the intellect but starve the noble emotions, with the result that, in many matters, we tend to become more selfish, though more clever, than the savages.

362

Shri Kanchan, Gorakhpur.

Q: *God has created human beings of his own accord or for his own pleasure. Why is it then that human beings should offer worship to Him. Does it not amount to flattery?*

A: You offer worship to acquire the habit of lifting yourself out of the sordidness of life, and to develop humility, so that the ego, the source of our arrogance, selfishness, wrath and fear, may become weak. In this way, worship and prayer would make us realize ourselves and lead us to God. The very fact that we fear that worship might imply flattery, indicates that we consider our ego to be so important that it should not bend its knee before God who lives in the All the All Perfect. This ego tissue is the result of ignorance.

363

Shri Y. Gangadhara, Vishakapatnam-1

Q: *Thoughts differ from individuals, Why?*

A: I don't understand the question. Individuals are made up of different hereditary and environmental influences; peraments differ from o another; the Samskaras o past lives differ, and so d periences and circumsta Naturally therefore the look and thoughts of in duals differ.

364

Shri Y. V. Rao, Dadar, bay 14.

Q: *In the issue of July 14, in the article, 'Vyasa, the a reference is made in introductory note to his f Sage Parasara whose g father was Sage Vasishta between Vasishta and Vya is a period of four genera —whereas Vasishta appea Ramayana and Vyasa pears in* Mahabharata. *means Shri Rama and Krishna lived within the of less than 400 years. To add to this confusio your article, 'Bhagawan P shurama' also Vasishta m his appearance. Please plain.*

A: (1) The Vedic Vasishta contemporary of Vishwam and Jamadagni, Parashura father. Vasishta was great grandfather of Vyas would appear both from Vedic and Puranic refere The Vasishta of *Rama,* may not possibly be the s Rishi.

(2) If chronology is meas by the finds at Rupar

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Hastinapura, much less than 400 years must have elapsed between Shri Rama and Shri Krishna by assuming Vyasa's pedigree to be correct.

365

Shri Beldona Bhima Rao, Bellary-2.

Please give your advice on the date and text of the Gita *as there are conflicting opinions on the same.*

In my opinion the present *Gita* is a later product but the original one composed by Bhagwan Vyasa (Chapter I, part of II, XI and part of XVIII) might be dated a few years after the Bharat War. I am inclined to date the War about 1000 B.C. But different scholars give different dates to the War.

366

Shri Maganlal Solanki, Bombay 13.

In the Ramayana *we read of the death of a Brahmin's son due to the penance practised by a Shudra. What is wrong in the latter practising penance? Is there any hidden meaning in this anecdote?*

Penance is inspired by (i) Purity or the will to realize God (Sattvic) (ii) the desire to gain something (rajasic) (iii) the ambition to inflict injury on others and to wish ill to some one (tamasic). If a man has the *shudra* temperament his penance is more likely to be of *tamasic* nature and would hurt those who are seeking purity or trying to realize God.

367

Shri K. A. Arunachalam, Annamalainagar.

Q: *How do they say Sanskrit is the mother of all Indian languages?*

A: All Indo-Aryan languages have drawn freely from Sanskrit in structure, vocabulary and idiom. All Dravidian languages have been enriched by its vocabulary and idiom. And the literature of all of them have been influenced or inspired by Sanskrit literature.

368

Sri D. Bhujanga Rao, Moka (Bellary Dist.).

Q: *What is the meaning of Amrutamtu Vidya?*

A: Learning is Immortality.

369

Sri D. R. Bhadrudu, Bombay-2.

Q: *Is it true that Bombay is Parashurama Kshetra?*

A: After giving the whole world away in gift, Parashurama got the sea to give him Konkan to live. Bombay is therefore certainly Parashuram Kshetra. In an old astrological book I found it referred to as 'Parashuram Nagari.'

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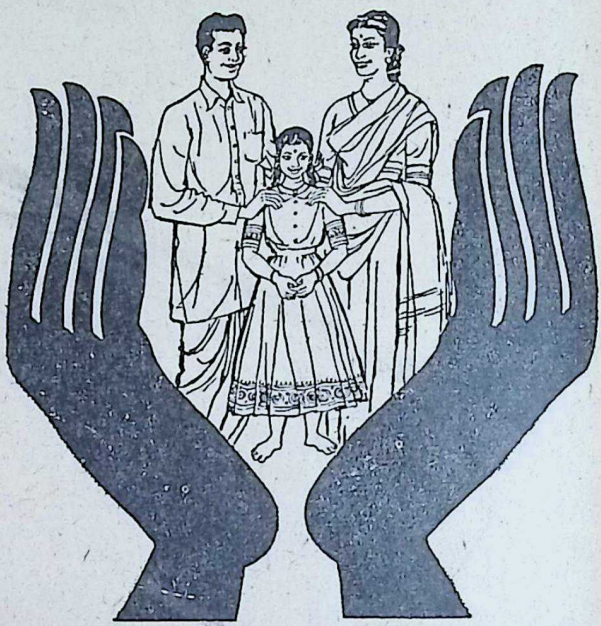
Let these hands protect you



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I. I. Chundrigar

कस्यात्यन्तं सुखमुपनतं दुःखमेकान्ततो वा
नीचैर्गच्छत्युपरि च दशा चक्रनेमिक्रमेण ।

WHOEVER had a life of unalloyed pleasure, or for that matter, unmixed sorrow? Life's vicissitudes are sometimes high and at others low, like the periphery of a wheel," wrote the immortal Kalidasa.

Elaborating himself further, the poet has said in another context: "The moon is the unchallenged ruler during the entire night. He is at the summit of power at midnight. Gradually losing power, he is almost tame till he sets. Simultaneously, his rival the sun occupies the sky in the morning."

One is forcefully reminded of Kalidasa's profound observation at the state of Pakistan's politics today. Mr. I. I. Chundrigar's elevation to Prime Ministership comes at thirteen months after the virtual liquidation of the Muslim League, when Mr. Suhrawardy and his Awami League came to power. If we can pursue the logic, this too may not yet be the last word on the all-too-quick changes (six in seven years) that have plagued the infant State.

Another strange phenomenon we witness in this connection is Karachi's furore over the *Time* comment over Mr. Chundrigar's appointment, which says "A reliable U.S. ally appeared to be getting weaker, and because of its weakness, less reliable." The magazine fears that the Chundrigar Government will not, under its weak coalition, muster enough power to arrest the slide towards economic chaos. Close on this comment comes the news that the U.S. may block the economic aid already on

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its way, due to the on-the-spot discovery of its likely misuse.

Whatever the reason, Mr. Chundrigar's selection to head Pakistan's ministry as the sixth Prime Minister since the creation of the State, appears to be mainly a negative act—to keep Suhrawardy, the potent rival to President Mirza's influence, out of the field. How far one can cling to a circumstantial or tactical assignment which has no popular backing is a moot point. Further, it is not difficult to envisage in the present state of flux, a time when President Mirza who firmly believes in 'controlled democracy' changes his mind!

In the present set-up, Mr. Chundrigar heads a four-party coalition, consisting of the Muslim League, Republican Party, Krishik Samik Party and the Nizam-e-Islami Party. He has promised to bring about elections to his country according to much postponed schedule, introduce separate electorate system in both wings of the country and stay the break-up of the one unit West-Pakistan till after the elections. He has further promised to follow an independent foreign policy, what that may mean.

Ismail Ibrahim Chundrigar, 60, is a devout Muslim lawyer from Ahmedabad who is familiar to Bombayites of the pre-Partition days. He was righthand man to Mohammad Ali Jinnah, for a number of years, President of the Bombay Muslim League and Member of the Working Committee of the All-India Muslim League.

A graduate of the Bom University, he started his p career as a member of Ahmedabad Municipality in He later practised law in Bomb During the Interim Coali Ministry at New Delhi, he offici as Commerce Member and w he migrated to Pakistan, he the same portfolio in the Government.

Later he was sent as a ro Ambassador to the Middle E He was the first Pakistani Am sador to Afghanistan, next bec ing Governor of the Frontier vince. In 1951, he took over Punjab Governorship.

During the days of Constitu making in Pakistan, Mr. Chun gar held the Law portfolio Chaudhuri Mohammed Ali as It is said that the brunt of fram Pakistan's constitution was b by Mr. Chundrigar. He bec Leader of the Opposition in

Sauve in manners and level-h ed, Mr. Chundrigar was abl hold the ring during the turbu days when Afghanistan wa the revision of the Durand L He is a consummate bridge-pl and is credited with being favourite partner with Presi Mirza on the bridge table.

During his roving mission in Middle East, Mr. Chundrigar v ed all important sacred places Islam, Mrs. Chundrigar is sai be still in purdha.

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VIKRAMA INTERPRETS A WILL

It is more easy to imagine than describe the state of mind of King Bhoja when he started ending the steps of King Vikmaditya's divine throne on the ighteenth day.

It was a tribute to his persistce in his attempt to occupy the rone despite successive setcks caused by the adroit narion of episodes from King Vikma's life which made him alys look small.

With hope poised against trepiion in his heart, he set foot on eighteenth step, when the tuette holding it clapped its nds and said: "Stop, Bhoja, and en to this story of our Great krama before you proceed fur-."

Arrested thus, Bhoja did not e the courage to ignore the uette's call.

Further he sincerely believed he could yet learn much from life of exalted ones like Vikraitya.

The statuette started:

There was a city called Alakain which lived a merchant name Nitipara. He had four Paru Datta, Maru Datta, na Datta and Charu Datta. family lived in comparative affluence. In due course, their mother and father went the way of all human beings, one after the other.

For a time, the brothers lived together amicably. Soon, however, the proverbial family discord started showing its head, and they had perforce to split the joint family and live apart if they wanted to stop further unpleasantness.

Then began the great partition. Every little item in the family was counted and distributed among the brothers equally.

It was when they opened their father's account book that they got the shock of their life. All along they were living under the impression that their father had amassed a lot of money and that was why they could live comparatively happy. But the account book bore no traces of cash or any investment. On the contrary, it bore the following written passage:

"To my sons:

"Share without quarrel the contents of the four copper pots placed underneath the four legs of my cot; don't spill the gold; give away the cows as gifts; find your level like water."

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This read like a riddle at which they became exasperated.

"What became of all my father's wealth?" shouted one, obviously thinking that one or more of the others had whisked it away ere the old man died.

At which the other remonstrated with equal fervour: "You must be knowing it better!"

"Ah, the wily old bandicoot" ejaculated a third.

But all these altercations led them no where near truth. In the end they decided to refer the document to King Vikramaditya and request him to unravel the mystery, each wishing at the same time that the other would be found guilty and punished.

Accordingly they sought audience before King Vikrama who readily granted it. Vikrama received them with courtesy and before he could open his mouth, the brothers vied with one another to catch Vikrama's eye first, so that he could lay the blame squarely on the other.

It was not difficult for King Vikrama to gauge the atmosphere so smilingly said: "I have one quest to make before you s and that is, only he should me the reply whom I ask. U that condition I am willing to ten to your plaint."

They agreed and King Vikr asked one of them: "Now, you make your representation."

He said, "Our father was a man by all standards. He paying a large amount to go ment by way of taxes, Your jesty may be knowing. He last month. When we st examining his books, we do find any mention of any hol As it is, we are left penniless. therefore suspect some foul

"Is that your case, too?" a Vikrama of the other sons, of whom nodded "Yes."

"Now," said Vikrama, "let have a look at the account your late father maintained."

The eldest son produced book which was completely except for the writing, alr mentioned, on the first page.

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Vikrama thumbed the
King
ges carefully and not finding
w more entries, started reading
e first page containing the said
iting which read like a will. He
d it twice, thrice. Afterwards
sat quietly for a few seconds
d said: "I think I can help you
ovided you promise me—all of
—to abide by my decision."
"Yes", replied all.
King Vikrama asked them to
ke him to their house. They
illy agreed and all of them
nt in the royal carriage.
King Vikrama asked for the
m and the cot which the old
n used. They showed them.
king them to remove the cot, he
ered them to dig the floor at
places occupied by the four
s of the cot.
Each of them brought a pick-
e or whatever he could lay
nds on and started digging till
metallic sound rose from each.
er making sufficient space
und the object, they excavated
r metallic pots, one from be-
ath each leg.
Expectation ran high, but King
krama who took hold of them
mined them carefully.
The first he took was found to
tain lumps of charcoal, the
t a number of bones; the third
tained a small quantity of sand
the fourth, water!
Disappointment was writ large
the face of the brothers on this
covery, as they found their king
better.

But King Vikramaditya kept on smiling.

He said, "Now I should once again remind you of your promise to abide by my decision."

"What is there to decide? We are not anxious to divide these precious gifts," interposed one of them.

"Wait and see!" said Vikrama.

Taking out one lump of charcoal from the pot, he rubbed it on the floor and lo! it was pure gold! All those assembled gasped in wonder. The brothers looked at one another meaningfully.

King Vikrama examined the next pot which contained bones. He counted them and said: "You must give away as many cows as there are bones here, to brahmins. That is the wish of your father!"

The brothers looked at each other and with grateful feelings replied: "Yes, we shall certainly do so."

King Vikrama took up the third vessel containing sand. The grains were of a fairly large size and so he counted them. He said "You have as many items of article in your house as these sands and it is the wish of your father that you should divide them equally between you. Am I right?"

"Yes, you are quite right. The number is correct as we checked it only yesterday. We have divided the articles exactly as you want us."

"That is splendid", replied King Vikrama.

Taking out the last of the ves-

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sels, he saw in it nothing but cool water.

Clearing his throat King Vikrama addressed them all: "As I have said, your father in his will has given certain directions which it is your duty to fulfil. I have explained some of the clauses. What remains I shall presently explain. It is the express wish of your father that you should live amicably as a joint family. He has made it perfectly clear that the wealth of the family should not be dissipated by litigation. He has therefore enjoined that the eldest among you should keep custody of the family wealth which consists of this pot of gold—the charcoal is really gold bars—and the rest of you should go out in the wide world and work without worry, as water finds its own level, thus helping the family wealth to grow. Only in this way, can peace return to your family along with prosperity."

All the brothers immediately regained their lost faith in each other and fell spontaneously at King Vikrama's feet. The King bl them all and repaired to palace.

All the brothers immedi made arrangements for the of cows enjoined in their fath will. Having done that t hearts became pure and ha Thereafter they lived in pe amity and prosperity.

The statuette asked King ja: "You know very well that King is entitled to half of all den treasures recovered. But Vikrama had the magnanimity only to help the brothers find hidden wealth but also forego by law belonged to his State. you think you belong to the gory of kings who do not long subjects' wealth? If you that magnanimity alone are entitled to rule from this th and not otherwise."

King Bhoja on hearing this mortal account returned to palace along with his mini Nitivakya without making reply.

[*To be contin*

Always use

G. G.

SUPERFINE MISKI

ASAFOETIDA

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S HOYSALAS, A MEDIEVAL IN-DIAN ROYAL FAMILY. By J. Dunjan M. Derrett. Published by Oxford University Press, Madras-2. 1957. Price: Rs. 12/-.

IS monographic model, disciplined autopsy in 1952, is mainly based on magnificent corpus of Kannada inscriptions supplemented by the prolong *genre* of the Kannada classics itten during the period, A.D. 940-1346, by the sources in Persian and Ara-

It evinces plenitude of learning solidity of thinking, and its value great among several productions by olars who have recently been atted to research in Hoysala history. e present volume deals with the tical fortunes and administrative nisation of a dynasty of thirteen reigns who shaped the lives of the ple of Mysore during nearly four turies.

The rise of the Hoysalas is explained h reference to their geographical and tical environment; they were origiy successful brigand-chiefs who seed a feudatory status under the stern Chalukyas and later succeeded their second attempt to achieve an perial position in the days of Vira ala II (1173-1220). Vishnuvarna (1108-1142) had prepared the y for Hoysala independence by his e as the most difficult feudatory of ramaditya VI, the great Chalukya 76-1127). The policy of Hoysala exsion in the Tamil country is characed as an aberration, a fatal miscalulation of Vira Ballala II, who consently hastened the fall of his dynasty, ugh he had realised the ambitions s family.

The most tragic reign of Somesvara 7-60) witnessed his reinstatement Kannanur (near Trichinopoly), the partition of the empire, and the *digvijaya* of Jatavarman Sundara Pandya I (1251-68), and was followed by civil war during 1274-91. Therefore, Vira Ballala III (1292-1343) was confronted with a discouraging heritage: a divided realm weakened by wars, with its unsatisfactory economic condition and morale. Though the kingdom was reunited and enlarged by the addition of the Tuluva country, the Muslim invasions and the involvement in the Tamil country overpowered the last great Ballala. "The will-o'-the-wisp city of Kannanur which had been the monument to an idle fancy of Ballala II, proved fatal to his namesake and descendant. The Hoysala leaves the arena of history as abruptly as he entered it. The line had by its own ambition and ineptitude undermined the structure raised through its earlier achievements, and had rendered a once flourishing and powerful state, comprising many millions of trusting subjects of all classes, a helpless prey for more vigorous and clear sighted antagonists. To this dynasty, neither the Muslims nor the Hindus of Vijayanagara were as hostile as its own inordinate acquisitiveness" (pp. 173-74). The author subscribes to the theory of the Andhra origin of Vijayanagar (p. 167). The last of the seven chapters is devoted to administration and excludes the economic and social conditions of the Hoysala dominions which require separate treatment: the king and his duties, his expenditure, officers of all grades, and the revenue. The Hoysala queens participated in the administration of the country and occasionally conducted military campaigns (p. 187).

The volume contains a genealogical table, a discussion of the sources (inscriptions including *viragals* or 'hero-

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stones' and literary works, indigenous and foreign), notes, a bibliography, an index, five plates, and six maps. The notes are very valuable. The remark (p. 221) that Dara in Darasamudra represents not Dvara but Dhruva is supported by the inscriptions of the Imperial Guptas. The view that the King did not claim ownership of land except that held privately by him is rejected on the ground that it is opposed to "the general sense of medieval Indian constitutional thought" (p. 234). The reference to Ravivarman Kulasekhara of Travancore is meagre (pp. 156-57). As regards Prof. A. J. Toynbee's view, Dr. Somervell's abridgement is cited (p. 18). There is a misprint in line 10, p. 77: ni for in. Tiruvadi requires a dot under d (p. 156).

—*Prof. R. Sathianathaier.*

THE HEART'S WAY. By Narendranath Kaul. Published by Hamsa, New Delhi. Pp. 165. Price: Rs. 4/-.

THIS is an English novel written by an Indian writer, allegedly his first, aiming to depict the 'ferment' of our youth to-day. A clerk in a travel agency picks up an acquaintance with a girl working at the counter of an airlines firm. The girl, a siren, marries one of her numerous sycophants. This gives a bad jolt to the clerk who chooses to disappear, not however without bequeathing her, like a churl, his 'notes' or ravings about her which constitute the bulk of the novel.

Purely on technical grounds the novel is unsustainable. Neither the 'novelty' of its medium nor the metaphysical jargon of transmuting sex energy when there is a walk-over over a girl can save it. Apart from errors of spelling and diction it is uncharitable to paint our youth to be so stupid as to be oblivious of the cataclysmic changes he is passing through, that he is the cynosure of all the world's eyes in the greatest democratic experiment on this side of the globe. To talk or write of inanities under the existential banner at this stage of our evolution, betrays a lamentable lack of perspective h excusable in a novelist.

ANCIENT MONUMENTS OF IN (1) *Karla* (Price: Re. 1.25); *Elephanta* (Price: Re. 1.50); *Aurangabad* (Price: Re. 1.50). E by Douglas Barrett & Madhuri D Published by Messrs. Bhulabhai morial Institute, Bombay-26; D buted by Current Book H Bombay.

THESE are bright little handbooks taining several excellent photograp these historical places of India. has been a great need for authorit guide-books of this kind especiall tourists from abroad who have begun visiting India in large num These books will be ideal guide them. Even to most of us such d as are found in these booklets wi in the nature of eye-openers. We forward to seeing further titles in series.

—*V. A.*

WORLD IS GOD. By Swami Ra Published by Anandashram, An ashram P.O., Via Kanhangad India). Pp. 316+xii. Price: Po Edition, Rs. 4/-; Superior Ed Rs. 5/-.

THE book under notice is the res the world tour on which Swami R das went about a year ago and which he returned after five mo It records almost all the impres which he formed in course of his and his own observations which he the opportunity to make on va occasions. Every page reveals ho identified himself with all he Ramdas's love flows out to them alike. We see in the book tha vision, serene and exalted, found Supreme Soul pervading through forms of life. The world is one un him, a revelation, the global expres of God Almighty. The title is sig cant and we may add with justific that Ramdas is the world and the w is Ramdas. The glossary at the en very helpful.

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WAMI RAMDAS AND MOTHER KRISHNABAI. A Devotee's Diary. Published by Anandashram, Anandashram P.O., Via Kanhangad (S. India). 2 Volumes. Price: Each Vol. Re. 1/-.

WITH the volumes are a Devotee's diary. Both the brochures are partly reprint of the serial that was published month after month in the *Vision* under the heading "Devotee's Diary leaves". As the diary devoutly maintained by Swami Satchidananda ("S" of *Vision*) affords a peep into the personalities of both Swami Ramdas and Mother Krishnabai—who are lovingly known by the devotees as Papa and Mataji—as evidenced in their daily life, the matter of these brochures is bound to be deeply interesting and illuminating to the aspirants. The Diary is mostly in the form of questions and answers by the devotees and Swamiji respectively.

RANSI BAI TO JAWAHARJI. By Jagan. Published by Poornima Publishers, Madras-5. Pp. 98. Price: Re. 1/-.

THE book under notice portrays India's one hundred years' Freedom Fight. It refers to the secret message conveyed to the revolutionaries by Chapathi and Lotus. The heroic exploits of Tatia Tope, Kumar Singh, Nana Saheb, Ahmed Shah and other brave and bold leaders who led the revolution are described in the booklet in a thrilling manner. It graphically narrates the adventures of a dancing girl as well as the atrocities of General Neill; and the treacheries of some of the Native rulers are exposed threadbare in the book. It has also outlined the history of the Congress and the Gandhian movement, side by side. Adventures of Netaji, the historic incident of the Britishers' quitting India are also delineated to explain effectively the plea of the book which ends with a glowing tribute to Nehru Government's marvellous efforts towards economic freedom. The book possesses the proper value, according to the author, of those who have sacrificed and suffered for Bharat. It must be said that the book is not altogether devoid of the traces of prejudices. Still, however, it is useful in arriving at a correct judgment. The printing is not so nice and the paper used is indeed of an inferior quality.

RAM RAM'S TALKS ON SPIRITUAL PHILOSOPHY. By Minocher K. Spencer. Published by the Spiritual Healing Centre, Ratnasabapathipuram P.O., Coimbatore (S. India). Third Edition, 1957. Pp. 62. Price: Re. 1/8.

TO be united with God is the *summum bonum* of life but this aspiration cannot be realised by the aspirant if he is not armed with the armoury of the Spiritual Lore which is enshrined in the book under notice in the form of 'Talks' of the Master which are powerful enough to stimulate any aspirant to redouble his efforts. The 'Talks' are thrilling and full of spiritual lore and wisdom. The 'Talks' cover forty-two topics and are basically instructive. The book is well-written and contains a spark of supernal light. It serves as a brake on the advancing march of materialism. Printing is fine and papers used are good. The price is moderate.

SHREEMAN TAPASWIJI MAHARAJ. By T. S. Anantha Murthy. Published by the author, Someswara Extension, Tumkur. Pp. 133. Price: Rs. 2/-.

THE book under notice is a short biography of Shreeman Tapaswiji Maharaj who lived for one hundred eighty-five years and seven months and whose photo is there to be found on the front page of the book. The author has styled Shreeman Tapaswiji Maharaj as a Maharshi of the type that is described in the Upanishads. He was the very embodiment of 'brahmanandam' and had all the qualities of a great saint. The saint was of royal descent and his original name was Prince Krishna Singh. He abandoned riches, sought

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shelter in the solitudes of the Himalayas, was named as Vishnu Das by his Guru and was popularly known as Tapaswiji.

The saint underwent Kaya-Kalpa thrice which he knew and thus could manage to live a very long life. The saint was a 'bhakta' of Lord Sri Krishna who gave him Darshan on several occasions. His life was all through dedicated to the services of the suffering humanity. The book is interesting; the price a little prohibitive and the printing good. We recommend the book to the readers for drawing inspiration.

UNORTHODOX ESSAYS. By Prof. Dev. Published by Anand Book House, New Delhi. Pp. 163. Price: Rs. 6/-.

THE book contains discussions of outstanding topics of infinite interest. Most of the essays are readably short, in simple style, easy to follow.

The essays throw a flood of light on modern problems and theories on the progress of science and its impact on man. The author's penetrating observation and search into the ills of the present-day world and the remedy he suggests are commendable.

The essays in general may be divided under the following heads: (1) Analytical, (2) Critical, (3) Expo (4) Expounding, (5) Thoughtful Prophetic.

These essays are of exceptional —social progress through comm action, prospects of Democracy in I Sarvodaya, Man, Molecules and M The ample references supplied hel student for further study and res in the relevant topics.

The minor faults in printing s not go unobserved. There are n rous spelling mistakes which ha reading and the seriousness of the jects discussed. It would be more venient for reference had the so of the texts quoted been given a bottom of each page.

—*Dr. A. S. Go*

BOOKS RECEIVED

YOGA HYGIENE SIMPLIFIED. Shri Yogendra. Fully Illustr Published by the Yoga Inst Santa Cruz, Bombay-25. Distr tors: India Book House, Bombay. 156. Price: Rs. 2/-.

INTRODUCING THE GITA. By S Chidbhavananda. Published Tapovanam Publishing House, T paroyturai P.O., Tiruchirapalli trict. Pp. 88. Price: Re. 1/-.

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पुस्तकालय
अमृतं तु विद्या गुरुकुल कांगड़ी

HAVAN'S JOURNAL

FORTNIGHTLY

IV

No. 9

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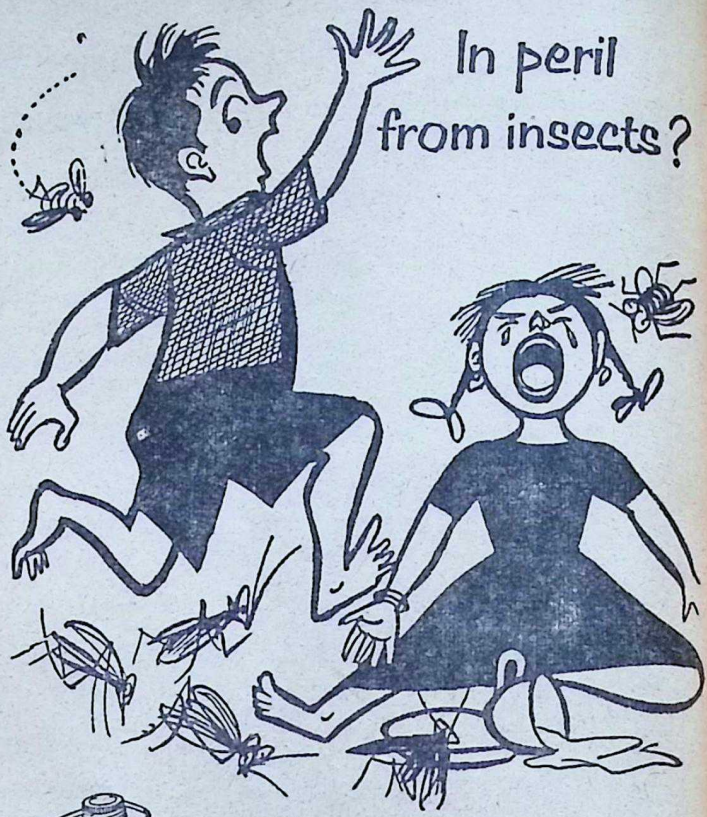

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BHAVAN'S JOURNAL

DECEMBER 1, 1957

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BHARATIYA VIDYA BHAVAN

Chowpatty, Bombay-7.

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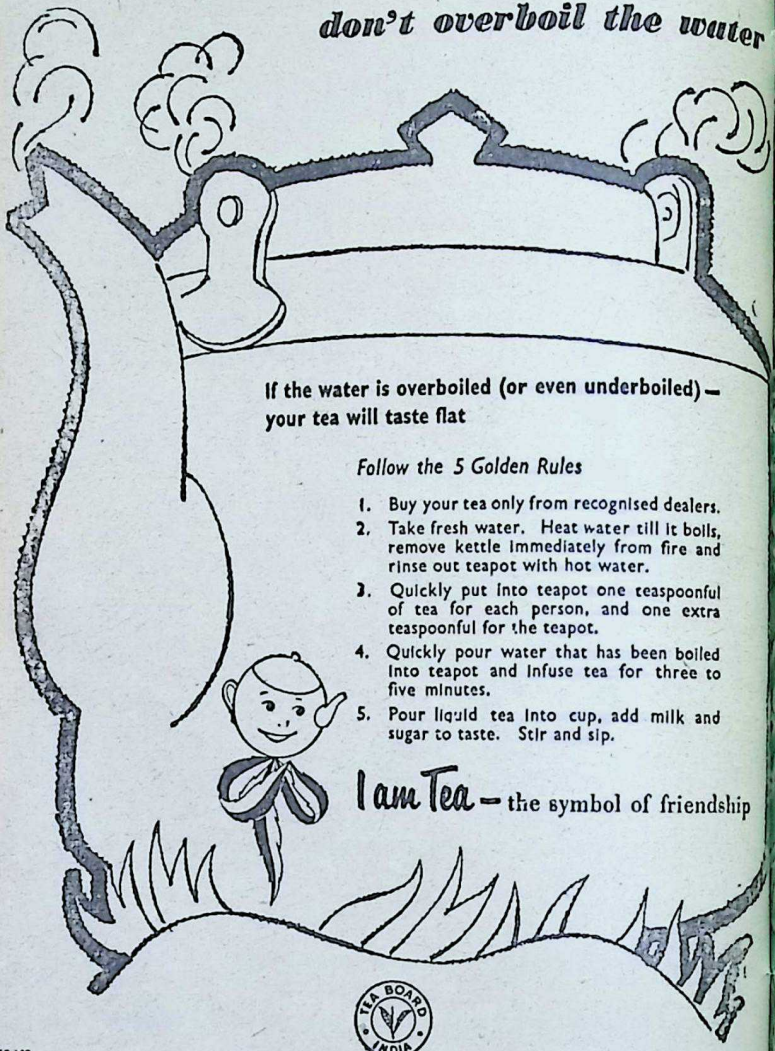
For a good cup of TEA

don't overboil the water



If the water is overboiled (or even underboiled) — your tea will taste flat

Follow the 5 Golden Rules

1. Buy your tea only from recognised dealers.
2. Take fresh water. Heat water till it boils, remove kettle immediately from fire and rinse out teapot with hot water.
3. Quickly put into teapot one teaspoonful of tea for each person, and one extra teaspoonful for the teapot.
4. Quickly pour water that has been boiled into teapot and infuse tea for three to five minutes.
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आ नो भद्राः क्रतवो यन्तु विश्वतः ।

Let noble thoughts come to us from every side

—Rigveda, 1-89-1

BHAVAN'S JOURNAL

LORD SUBRAHMANYA

१. कल्पद्रुमं प्रणमतां कमलारुणाभं
स्कन्दं भुजद्वयं अनामयं एकवक्त्रंम् ।
कात्यायनीसुतमहं कटिबद्धवामं
कौपीनदण्डधरदक्षिणहस्तमीडे ॥

२. एकवक्त्रं त्रिणयननं कटिहस्तसमन्वितम् ।
तरुणारुणसंकाशं सुब्रह्मण्यमुपास्महे ॥

1. Praises unto Skanda who is a Kalpaka tree for His worshippers
Bright like the lotus, with two hands, lovable, one-faced
Son of Katyayani, with the left hand on the hip,
Clad in loin cloth and holding the stick by the right hand.

2. I worship Lord Subrahmanya who is one-faced, three-eyed.
With the hand on the hip, bright like the rising Sun.

[The picture on the cover page is that of Palni Hills in the South. The presiding deity in the hill temple is Lord Subrahmanya or Karttikeya in the particular form. The place is called फलिनापर्वत or फलनी शैल in Sanskrit. The above two verses are the prayers commonly uttered by devotees before this deity.]

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Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 141

★ THE POLICE ACTION, 1948

★ THE COLLAPSE OF RAZVI'S ITTE

★ THE NIZAM'S SURRENDER

Bharatiya Vidya Bha

MY YOUNG FRIEND,

DECEMBER 1, 195

I WOULD like to complete the story of how the Nizam's Government collapsed in September, 1948 and with it the dreams of Kasim Razvi and his *Ittehad*. In my letter No. 139 I referred to the incidents of 13th September when I was interned in Lake View, during the Police Action against Hyderabad.

On the 16th September my temperature began to fluctuate between 100° and 103°. The Radio was not very encouraging. The Hyderabad broadcasts announced victories over the Indian Army.

In the afternoon, Raja Mahboob Karan saw me on behalf of the Prince of Berar. He told me that Naldurg, which according to official estimates was strong enough to stand out for three months, had been occupied by the Indian
within a few hours.

Late at night, Nawab Deen
Jung came to tell me tha
Nizam wanted my advice. G
El Edroos, the Commander
Hyderabad Army, had gone
Nizam, he said, and told h
unequivocal terms that he
not resist the Indian Army
longer.

Laik Ali, the Prime Mi
had been called upon to resig
had refused to do so and aske
ten days' grace. The Nizam
not know what to do. Wo
be good enough to give him
advice?

Circumstanced as I was, I
not in a position to contact
Delhi. The only advice that I
possibly give Deen Yar Jung.

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re, was that the Nizam should mply with the demands of the overnment of India in all res- cts: order a cease fire; welcome Police Action; dismiss the Laik Ministry; ban the Razakars; rest Razvi and release Swami manand Tirtha and the Con- ssmen from prison.

On the morning of the 17th Sep- mber, General El Edroos came see me. He said that he had a k with the Nizam, in which he frankly admitted that it was possible for him to resist the dian Army any longer. The evious day Laik Ali had been ed to resign, but would not. is morning the Nizam had again lled upon him to submit his re- nation, which he had agreed to

Either General Edroos or Deen r Jung, or both, told me that the am would invite me to meet n at 4 P.M. to seek my advice. little later, Raja Mahboob Karan e with the same message. The s of Laik Ali's resignation had e to most people in Hyderabad a tremendous relief.

t 11 A.M., Laik Ali came to e View himself and told me t he had submitted his resig- ion. He would meet me again bout 1 P.M., he said, on his rn from the mosque, where he s going for his prayers.

uriously enough, the Hydera- Radio had all along been tell- us that the Nizam's Army was ping the countryside and ap- ching Goa. The Indian broad- casts were now clearer. There was no doubt that the Indian Army was approaching Hyderabad.

In the meantime I had news that Laik Ali and his Ministers had met in the Shah Manzil and were busy burning important papers.

At 1 P.M., Laik Ali came and handed me a message signed by the Nizam, to be transmitted to Rajaji, our Governor-General.

The message ran:—

> My Government has tendered its resignation and asked me to take the political situation into my hand completely.
>
> In answer to this I have informed them that I am sorry this was not done earlier and it is too late for me to do anything at this critical juncture. However, I inform Your Excellency that I have ordered cease-fire to my troops by this evening and also have ordered to disband the Razakars and am allowing the Indian troops to occupy Bolarum and Secunderabad barracks.

The Nizam's message continued to the effect that he had constituted a new cabinet of old and faithful public servants and invited Sir Mirza Ismail to be the President. This was in pursuance of the suggestion made by Lord Mountbatten, he said, that Sir Mirza should be appointed the Prime Minister, and that if this arrangement met with Rajaji's approval, he would send a chartered plane to bring Sir Mirza to Hyderabad to carry on negotiations.

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The latter portion was an ingenuous device to ignore all that had happened since the departure of Lord Mountbatten. It was so ridiculous that I sent a message to the Nizam that the Government of India would not appreciate this attitude and that, if he had no objection, I would only wireless the first part quoted above. Deen immediately informed me that the Nizam had no objection to my deleting the objectionable passage.

Soon after this, Laik Ali's broadcast came through:

> Early this morning the Cabinet felt that there was no point in sacrificing human blood against heavy odds and arms and aircraft from the Indian Union. Taking all this into consideration, the Council decided to submit its resignation and to place their responsibilities of State into the august hands of the ruler. This humble petition, though received rather late, was accepted by the Nizam and he agreed to take the full responsibility of State and to form a new Cabinet to take over from to-morrow (Saturday).

With this broadcast Laik Ali, and with him the Ittehad men who tried to disrupt India and failed. made their last bow and disappeared from the stage.

The difficulty now was how to send the Nizam's message to New Delhi, for all communications between Hyderabad and Delhi had been cut off for the last five days. I also had my doubts as to whether the wireless set in the *Dakshina Sadan* was in working o A car was placed at my disp The operator was brought f Meadows Barracks, and accom nied by him and Major Singh went to *Dakshina Sadan*.

All the roads of Hyderabad Secunderabad through which passed were deserted. *Dak Sadan* itself lay forlorn, for Nizam's guard posted there bolted. The house and the less room had been heavily locked and it was with some culty that we forced an entry the house by breaking open a All the rooms were in a mess. tains had been torn; the furni and photographs had been bro some pots and pans which had used by the occupying sol were lying about in confusion appeared that when they heard of the resignation of Laik Ali Ministry, they had leaving everything behind.

The wireless room was broken open and the operator to establish contact with Delhi in order to convey the sage of the Nizam to Rajaji Panditji. In spite of high fev was borne up by the excitem the occasion.

Soon after, for the first tim my whole term as Agent-Gener India in Hyderabad, I receiv personal letter from His Ex Highness. It ran:—

> Dear Mr. Munshi. I sh glad to see you this after at 4 P.M. at the Kothi in

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you can come. Will you please let me know whether you can come?

At 4 P.M., when I went to the ...g Kothi, the Nizam looked the ...ry image of desolation. His ...ves had practically given way. ...e told me that 'the vultures had ...signed, and he did not know ...hat to do.' With a trembling ...nd he handed me a copy of the ...signation submitted by the Laik ...i Ministry.

Meanwhile, my first anxiety was ...r the unarmed citizens of Hy...erabad. There were quite a few ...housand armed Razakars still at ...rge in the city, and Kasim Razvi ...d provided them with six thou...nd rifles with instructions to run ...ok and kill as many Hindus as ...ssible.

'Your Highness must take note ... the fact that Hyderabad has no ...overnment for the moment,' I ...d. 'I have been through the ...reets of Hyderabad and Secun...rabad and the troops and Police ...ve both disappeared. Even the ...ards at the *Dakshina Sadan* ...ve run away. Major-General ...audhury will take a day, per...ps more, to reach Hyderabad; ... surrounding areas have been ...avily mined. In the meantime ...ur Highness should call on ...neral El Edroos to preserve law ... order in the city. If he does ...take charge immediately, there ... be serious outburst of vio...e and innocent people might ... massacred.'

The Nizam sent for General El Edroos immediately. Till he arrived, we sat facing each other, the lips of Ala Hazrat twitching nervously all the time. When General El Edroos came I explained to him the necessity of keeping order in the town. The Nizam also asked him what he had to say about it. El Edroos replied that in these circumstances the proper course was for the Commander to take charge of the City and surrender it to General Chaudhury when he came. Edroos was thereupon given orders to take immediate charge of the City and maintain order.

'I am sending a chartered plane for Sir Mirza. He must carry on the Government,' said the Nizam.

'I have had no communication from my Government so far', I said. 'I do not know whether they will agree to Sir Mirza taking charge. But some arrangement must be made in the meantime to carry on the administration so that innocent blood might not be shed.'

'I will ask Edroos and Deen Yar Jung to carry on the Government in the meantime,' was the Nizam's reply.

I did not like the idea of the fate of hundreds of thousands of innocent Hindus being left in the hands of these two men, whom I had no reason to trust. Till quite recently, Edroos had lent himself to Ittehad manoeuvres and except for the last few days, Deen Yar Jung had been closely associated with the ruling group of the Ittehad. Unless some trustworthy

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Hindus were associated with them, there might be a massacre of the innocents within the next forty-eight hours.

'Whatever ministry you appoint, it will have to be done hereafter in consultation with the States Ministry', I said. 'That can only be done when General Chaudhury arrives and all communications are re-established between Hyderabad and New Delhi. In the meantime, to regain the confidence of the people, Hindus should be associated with Edroos and Deen Yar Jung.'

'Whom would you like associated with them?' asked the Nizam.

I knew that Ramachar and Pannalal Pittie commanded the general confidence of the Hindus of Hyderabad and I suggested their names.

Even in that hour, the Nizam's cleverness did not forsake him: 'Why not add a Muslim public man like Abul Hasan Syed Ali?'

I knew Abul Hasan Syed Ali very well. A very broadminded Muslim, he held the office of the President of the Privy Council of the State. I agreed. At my instance, the Prince of Berar was appointed the Chairman.

This joint committee of Hindus and Muslims was to be in control of the city till our troops arrived.

Meanwhile, the Security Council was meeting in Paris with Moin Nawaz pleading Hyderabad's case against India. I, therefore, advised the Nizam that he should give a broadcast talk to the world to the effect that he had welc the Police Action; that he ha vited the Union troops to Hyderabad to help him in r ing order in the State; and the was withdrawing the submi which had been made to the rity Council by Laik Ali Min

As the Nizam himself had s my advice and accepted thought it was appropriate th himself should announce the render to the world. But it ed he had never so much as a broadcasting station.

'How do you broadcast?' he ed me.

'It is very easy,' I said. 'On only to speak into a tube.'

At his request I also agre broadcast a few words aft had finished. His message then drafted and approved b and he inserted a sentence ac ledging the help I had given

From the King Kothi I pr ed to Shah Manzil to call on Ali. I owed him that piece of tesy for the consideration he had invariably shown t He was in a resigned mood parted in as friendly a mann we had when first we had client and counsel.

I then called General El E into conference. I knew mines had been laid around rabad and I asked him to arrangements to get them r ed.

From the conference I straight to the wireless and wrote out my own bro

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...n he began to speak on the ... the Nizam did not know ...w, first how to do so and fumbled. ... voice trembled. He departed ...m the text by referring to me ...*Ke Em Saheb Munshi Saheb*'.

...broadcast ran:—

...My beloved people,

I have great pleasure to in...form you that I have sent the ...following message today to His ...Excellency Mr. Rajagopalachari, ...Governor-General of India:

My Government has tendered ...its resignation and has asked ...me to take the political situa...tion into my purview. In ans...wer to this, I said that I was ...sorry that this was not done ...earlier and it was not possible ...for me to do anything at this ...critical juncture. However, I ...have ordered a cease-fire to my ...troops and have also ordered ...the ban of the Razakars and ...following of the Indian Union ...to occupy Bolarum and Secun...derabad tomorrow.

I have also ordered the repre...sentatives of my old Ministry, ...who are now prosecuting the ...appeal on behalf of Hyderabad ...before the U.N. Security Coun...cil, not to press it as I am open...ing a new chapter of friendli...ness with India.

...en I read out my broadcast. ...n my way back to *Dakshina* ...n I found that the streets of ...derabad and Secunderabad were ... of widely excited Hindus ...ting national slogans. The ...onal Flags were being carried in procession in several of the streets. At one or two places I had to get down from my car and address them, as also to exhort them not to stage any demonstrations or to indulge in violence.

In the meantime, Swami Ramananda Tirtha had been released. I was afraid for his life, for the Razakars were still moving about, and therefore invited him to come and stay with me for the sake of safety.

I sensed at the time, and came to know later, that what I had done during those three fateful days in Hyderabad had met with the disapproval of certain quarters in New Delhi. My action was construed as extricating the Nizam from a very difficult situation. It enabled him, it was said, to liquidate the old regime so as to prepare for the arrival of the Army. It was also felt that what I did compromised the freedom of the Government of India in dealing with the Nizam as well as the situation as they thought fit. It was thought the situation was a military one and I was not justified in stepping into it.

But those in New Delhi who thought like this had little idea of the situation in which I found myself. I was completely cut off from the world, as good as marooned on an inaccessible island. There was no authority function-

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ing in Hyderabad. Razvi had distributed arms to his followers and given orders for indiscriminate massacre whenever the Army entered Hyderabad. No one knew when the Army would arrive, for the city was mined for miles around. If it forcibly took over Hyderabad, the blood of the innocents would flow.

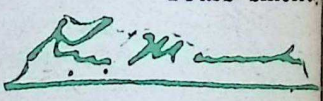
The Security Council was on the eve of debating the question of Hyderabad. If I refused to give advice to the Nizam, the advantage which would accrue to the Government of India by his voluntary surrender, would be lost. Bewilderment, uncertainty and confusion would follow. The massacre of the innocents by Razvi's men when the Army entered Hyderabad, would be inevitable. What was an operation for rescuing the people of Hyderabad would have been converted into a military conquest, and the martyr's crown, which Bahadur Shah is claimed to have worn, would have settled on the brow of the Nizam.

In these circumstances, I felt it my duty to see that a situation was created in which the Indian Army would be invited by the Nizam himself and the State could be taken over by the Indian authorities peacefully whenever it came on the scene.

The so-called Hyderabad D
tion had made a point befo
Security Council that the
was only a prisoner in the
of the Indian Army when he
the broadcast. Nothing cou
further from the truth.
General Chaudhury was
forty miles away from Hyd
at the time. I was practic
prisoner in the hands of the
and at the mercy of Razvi.
alone, without any one to w
could turn for consultation o
If I gave the advice to the
to surrender, it was becau
sought it; if I revised his
cast, it was at his request
made the broadcast myself, i
at his insistence, a price wh
had to pay to get him to ma
broadcast, which I thought
straighten out India's positi
fore the Security Council,
which it did.

General El Edroos immed
put a guard round the hou
which Razvi lived. He ma
resistance. For the momen
was deflated.

Yours sincerely



Manliness consists in making circumstances subservient to ourselves.

—Mahatma Gandhi.

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duty that illumines

A YOUNG Sannyasin went to a forest; there he meditated, worshipped and practised Yoga for a long time.

After years of hard work and practice, he was one day sitting under a tree, when some dry leaves fell upon his head.

He looked up and saw a crow and a crane fighting on the top of the tree, which made him very angry. He said, "How dare you throw these dry leaves upon my head?"

As with these words he angrily looked at them a flash of fire went out of his head—such was the Yogi's power—and burnt the birds to ashes.

He was very glad, almost overjoyed at this development of power—he could burn the crow

◎ Swami Vivekananda

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and the crane by a look. After a time he had to go to the town to beg his bread. He went, stood at a door and asked, "Mother, give me food!"

A voice came from inside the house, "Wait a little, my son."

The young man thought, "You wretched woman, how dare you make me wait! You do not know my power yet."

While he was thinking thus the voice came again: "Boy, don't be thinking too much of yourself. Here is neither crow nor crane".

He was astonished; still he had to wait.

At last the woman came, and he fell at her feet and asked "Mother, how did you know that?"

She said, "My boy, I do not know your Yoga or your practices. I am a common everyday woman. I made you wait because my husband is ill, and I was nursing him. All my life I have struggled to do my duty. When I was unmarried, I did my duty to my parents; now that I am married, I do my duty to my husband; that is all the Yoga I practise. But by doing my duty I have become illumined; thus I could read your thoughts and know what you had done in the forest. If you want to know something higher than this, go to the market of such and such a town where you will find a Vyadha (hunter) who will tell you something that you will be very glad to learn."

The Sannyasin thought, "Why should I go to that town and to a Vyadha?" But after what he h seen, his mind opened a little, he went.

When he came near the town found the market, and there s at a distance, a big fat Vyadha c ing meat with big knives, talki and bargaining with differ people.

The young man said, "Lord l me! Is this the man from wh I am going to learn? He is incarnation of a demon, if he anything!"

In the meantime this man lo ed up and said, "O Swami, did lady send you here? Take a until I have done my business."

The Sannyasin thought, "W comes to me here?"

He took his seat; the man w on with his work and after he finished, he took his money said to the Sannyasin, "Come come to my home."

On reaching home the Vya gave him a seat, saying, "W here," and went into the house

He then washed his old fat and mother, fed them and did he could to please them, af which he came to the Sannya and said, "Now, sir, you have co here to see me; what can I do you?"

The Sannyasin asked him a questions about soul and ab God, and the Vyadha gave him lecture which forms a part of t *Mahabharata*, called the *Vyadh Gita*. It contains one of t highest flights of the Vedanta.

When the Vyadha finished

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ching the Sannyasin felt asto-
shed. He said, "Why are you
that body? With such know-
ge as yours why are you in a
adha's body, and doing such
hy, ugly work?"

"My son", replied the Vyadha,
o duty is ugly, no duty is im-
ure. My birth placed me in these
umstances and environments.
my boyhood I learnt the trade;
m unattached, and I try to do
duty well. I try to do my
y as a householder, and I try
do all I can to make my father
d mother happy. I neither
ow your Yoga, nor have I be-
me a Sannyasin, nor did I go
t of the world into a forest;
ertheless, all that you have
rd and seen has come to me
ough the unattached doing of
duty which belongs to my
sition."

Thus, in the story, the Vyadha
d the woman did their duty with
erfulness and wholehearted-
s; and the result was that they
ame illuminated, clearly show-
that the right performance of
duties of any station in life,
out attachment to results,
s us to the highest realisation
the perfection of the soul.

It is the worker who is attached
results that grumbles about
nature of the duty which has
n to his lot; to the unattached
ker all duties are equally good,
form efficient instruments
which selfishness and sen-

> I learnt from my illiterate, but wise mother that all rights to be deserved and preserved come from duty well done. Thus the very right to live accrues to us only when we do the duty of citizenship of the world. From this one fundamental statement, perhaps it is easy enough to define the duties of Man and Woman and correlate every right to some corresponding duty to be first performed. Every other right can be shown to be a usurpation hardly worth fighting for.
>
> —**Mahatma Gandhi.**

suality may be killed, and the free-
dom of the soul secured.

We are all apt to think too high-
ly of ourselves. Our duties are
determined by our deserts to a
much larger extent than we are
willing to grant.

Competition rouses envy, and it
kills the kindliness of the heart.

To the grumbler all duties are
distasteful; nothing will ever satis-
fy him, and his whole life is doom-
ed to prove a failure.

Let us work on, doing as we go
whatever happens to be our duty,
and being ever ready to put our
shoulders to the wheel. Then
surely shall we see the Light!

[Courtesy : *Advaita Ashrama*]

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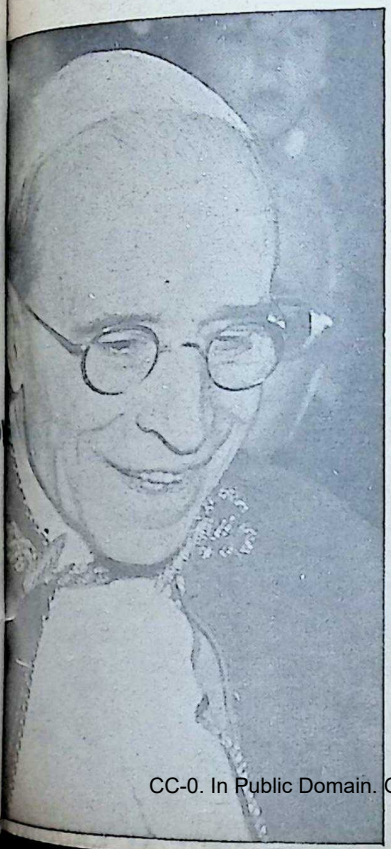
Although creators of impudent fashions are skilful in contrabanding perversion by mixing it with aesthetic elements which are honest in themselves, human sensuality is unfortunately even cleverer in discovering it and in being readily fascinated by it...

RIGHT ROAD

to FASHIONS

H. H. POPE PIUS XII



MAN clothes himself to obey the exigencies of hygiene, modesty and decorum. These are three needs so profoundly rooted in nature that they cannot be neglected or defied without causing repulsion or prejudice.

The dictates of hygiene have mostly to do with the climate but should not be taken to justify deplorable license. In the same way, a way of dressing that is harmful to health of which there have been not a few examples in the history of fashions, cannot be justified on aesthetic pretexts.

Modesty as the origin and purpose of dress includes due consideration for other people's repugnance for repulsive objects no less than a defence of moral honesty and a shield against disordered sensuality. Modesty is the natural bulwark of chastity.

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As for the third purpose of dress, namely decorum, it is an innate need especially of women to emphasize beauty and dignity of the person. In order not to restrict this third exigency to physical beauty alone and to remove fashions from desire of seduction as their only cause, the term decorum is to be preferred to embellishment.

Nothing is to be taken to mean that there is any intention of compressing the creative imagination of creators of fashions or of reducing styles to immobility, monotony and bleak severity. By speaking about fashions I intend merely to point to the right road so that fashions might be in tune with civil and Christian traditions.

The moral problem of fashions can be solved by keeping three principles in mind:

1. The influence of fashions for good or evil is very great.
2. Man must be the master of fashions, not their supine servant.
3. The foundation of all fashions must be moderation, "which curbs the desire for luxury, ambition and caprice at all costs."

Fashions though principally an aesthetic fact have nevertheless also become an economic eleme great proportions. It is diffi give any universal rule for ing the frontier between mo and shamelessness. This is however, good reason for givi any attempt to express a judgment on this or that f that oversteps the bounds o mal modesty.

Among the elements that bute to forming indecent fa is in the first place the int of those who create fashion

Man's normal feeling of m quickly notices hidden sha ness and seduction, the idol matter and luxury or only fri

Although creators of imp fashions are skilful in contra ing perversion by mixing it aesthetic elements which honest in themselves, human suality is unfortunately cleverer in discovering it a being readily fascinated by

It follows that any retu fashions to a healthy state start from the intentions of who design fashions and of who wear them. Both must a sense of their responsibilities be aware of the consequence can derive from clothing t too bold, specially if worn in lic streets.

[*Condensed from a speech in Oct.*

There is no duty higher than the welfare of the world.

—Asoka's Rock Edict 4.

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Sri Ramakrishna Upanishad—19

C. RAJAGOPALACHARI

SELF-CONTROL

THE wise teach the need for humility. Those who are learned in the *sastras* practise humility as a means to realisation. But far superior to this kind of humility is true humility of mind arising from regard for truth. Humility is not merely a means. In fact, of what avail are ourselves, our wealth, our intellect and our other possessions? Absolutely nothing. If we get rid of ignorance, the truth will make us humble.

When the son of a poor man, knowing he is poor, conducts himself accordingly, it is humility born of knowledge. To behave otherwise is folly. Even so, for any one, whatever his status or his riches, it is wise to walk humbly, knowing that riches and power will not endure. One must know the truth and be humble in truth. If, instead of that, one makes a parade of humility to earn the praise of others, it is not true humility.

A pupil went to his teacher and said: "I am the lowest of the low, I am a sinner, show me the way (to save myself)." The teacher knew that the pupil had not yet seen the truth and that he talked the language of convention. Wishing to give him the light of knowledge, he told him: "Well, you go out and bring back something which is of less value than yourself."

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"Oh! that is easy," thought the pupil and went out. But when he went out into the world, he found that everything in the world was superior to him.

His heart ached to find that every object, every living creature was purer and more useful to others than he. He was afraid that if he took any object to his teacher as of less value than himself, the teacher would think him proud. He did not know what to do.

A thought occurred to him the following morning, as he sat down to empty his bowels. He thought: "My excrement is certainly inferior to myself. I shall take this to my teacher and tell him, 'This alone is inferior to me. Everything else is superior to me.' Surely, if I do this, my teacher would praise my humility."

And so, he took a broken tile and went to gather his excreta in it.

Suddenly a voice was heard, "You, sinner, do not come near me."

A voice spoke from the dirt said: "What you have done to already is enough. Sinner that are, do not approach me a Once I was good food and s fruit. I was an offering fit for The mouth of every one who me watered with delight. To misfortune, I came within reach, and you ate me. And is what I have come to, af entered your body. Once I good to look at, good to eat. now men stop their noses a very sight of me and shun This is what you have done to Your contact has brought m this. Pray, do not come near again. For, if you do, who kn what worse fate will befall Go away from me."

Then the pupil understood despicable he was. He went t teacher and said: "There is ing in the world inferior to m

[From *Sri Ramakrishna Upa* by Sri C. Rajagopalachari, publ and copyrighted by Sri Ramak Math, Mylapore, Madras-4, who kindly permitted us to quote.]

[*To be conti*

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VEDIC SOCIAL IDEALS

A. C. BOSE

IN terms of social life *Satya* stands for the religious-philosophical interest, called "brahman" in the Veda, and *Rita*, in its specific sense, for the moral-political interest, called "kshatra". So brahman and kshatra will be found to make up between them the political and religious idealism of Vedic times.

Two types of virtues are stressed in the Vedas: wisdom and valour, corresponding respectively to brahman and kshatra. There are prayers, on the one hand, for intellectual power *(dhi)*, wisdom *(ratu)*, efficiency *(daksha)*, intellectual brilliance *(varchas)*, talent *(medha)*, spiritual vigour *(ojas)* etc. On the other hand, there are prayers for strength *(savas)*, valour *(virya)*, manliness *(nrimna)*, conquering power *(sahas)*, wrath *(manyu)*, fearlessness *(abhaya)*, prowess *(bala)* and other qualities of heroism.

Social organisation, says the *Purveda*, is perfect when the two ruling powers, brahman and kshatra, work in harmony.

The Veda has also considered the economic interest of the masses of men. The *Rigveda* prays that along with brahman and kshatra the *vish* or the masses of people also should be strengthened by strengthening the source of food-supply (R. VIII.35.18). The Veda considers four types of workers to be the four different parts of the body of Purusha, the manifested Divine (described as Varna-vibhaga), classification of men according to function). The fact that the Veda calls every Varna a limb of the Divinity implies the divine nature of every function. The *Brihad Aranyaka Upanishad* says that as the first Varna found itself lonely and ineffectual, the other three Varnas were created in succession, but as still they were lonely and ineffectual, Dharma was created. This interpretation of the Veda emphasises the fact that all the four essential functions of society—intellectual and spiritual pursuits, political organisation, trade and manual labour—must be performed according to Rita or Dharma, which gives equal dignity to each of these functions. (The conversion of Varna to caste happened in the later ages of our history).

The four remaining principles of Dharma, consecration, austerity, prayer and ritual, come generally

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under the category of brahman, the philosophical-religious interest. The first two of these, consecration and austerity, are chiefly directed at the realization of Satya, or Ultimate Truth. These refer to detailed systems of self-culture for spiritual advancement.

Consecration is not merely a formal initiation. There is a deep personal contact between the teacher (Acharya) and the pupil under instruction (Shishya). While giving the initiation, the Acharya, so says the *Atharva Veda,* carries the pupil within him, so to speak, as the mother carries the foetus in her womb and after the three days of the Vrata, the pupil is born, a wonder whom the Gods in a body come to see. This initiation, therefore, is the path of transition from darkness to light, from untruth to truth, from humanity to divinity.

The path to higher life is the path of constant and hard striving. One wins intellectual and spiritual enlightenment through the sweat of one's brow. What applies to the performance of the ritual also applies generally to spiritual life:

> Gods befriend none except those who have toiled.
>
> (R. IV. 33. 11)

The Tapas *par excellence* at the beginning of life is the discipline for the student of Vedic learning (brahman) known as Brahmacharya—the way of obtaining Vedic knowledge primarily, and the way of education and culture in a general sense. The *Atharva Veda* describes the character o Brahmachari in detail. "He fies the Acharya by Tapas." Brahmachari with his sacred *(samidh),* sacred belt *(mekh* and his labour satisfies the wo "He stands high, clad in spl light, with his Tapas." The boy takes up the intellectual spiritual career and after twenty-four years, the m youth comes back to society i new garb and his new power. creative energy conserved by during the long period of c ence is used on the spiritual animated by his creative vi "the four quarters live", moves across the land "gath the people"—*lokan samgri* effecting what the *Bhagavad* calls "loka-samgraha".

Brahmacharya is the disc of body and mind, for attainin fitness for Vedic knowledge. stress was laid on the contro sublimation of the sex en Physical cleanliness was m lously attended to. The life i open, outside the common h habitations, in sunlight and air, and bathing in river lakes, plain food, hard work, physical and intellectual, the formance of the fire ritual, bed, early rising, and constan sonal supervision of the Ac contributed to Spartan vi But the Brahmachari did not like a hermit secluded fro ciety; he took his almost round of the neighbouring v begging his up-keep, and u

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greeting the mistress of the house-
old with "Madam, give me alms."
filial attitude was cultivated to-
ards women. Again, the Brah-
achari was the worshipper of
araswati, the Divine Mother, at
hose breast he prayed to be pri-
eged to feed. As a rule the
harya was a married man and
ed with his family and the
rahmachari was adopted into it.
In the Vedas the ideal of Brah-
acharya stood for a preparation
e life and not, as a rule, for the
tire life of man. Just as in the
cial life the ideal of brahman was
ordinated with that of kshatra,
in the personal life of indivi-
uals the ideal of Brahmacharya
as co-ordinated with that of
mily life. And just as there
re two interests in social life,
there were two ways, one suc-
eding the other, in individual
e. Here is the broad foundation
the original conception of the
hrama part of Varnashrama
arma. Later on, a return to the
est (Vanaprastha) to resume
rahmacharya was set as the ideal
later life and later still, there
s the ideal of complete renun-
tion (Sannyasa) for the fourth
e of life, though from the ear-
t times there were men and
men who, in their individual way, remained celibates through-out.

The Vedic sages, who had their spiritual visions, also gloried in the beautiful physical visions of the world. And they prayed for a full, rich and happy life, strong in body, mind and spirit. Their ideal of social life according to Rita or Dharma was based on the family and a monogamous marriage union with the wife as the queen *(samrajni)* over all. "The wife is the home *(jaya id astam)*", says the *Rigveda*. There are prayers for perfect love between man and wife, and between members of a family, and the call for unity in the State ("Assemble, speak in harmony, may your minds be of one accord," says the *Rigveda);* and harmony with all fellow-beings and with nature. The *Rigveda* describes the ideal citizen as one who is "fit for work *(karmanya)*, fit for the home *(sadanya)*, fit for the religious assembly *(vidathya)* and fit for the political council (*sabheya*)" (R.I. 91.20). In its social as well as its spiritual outlook the Veda is thoroughly comprehensive. The Rishis carried the sacred Word of the Veda to all—"to the Brahmana and the Kshatriya, the Shudra and the Vaishya, to their own people and the foreigner" (Y.VS.26.2).

God is not to be gained by weighing the feeble arguments of reason for or against His existence: He is to be gained only by a self-transcending and absolute consecration, aspiration and experience.

Sri Aurobindo.

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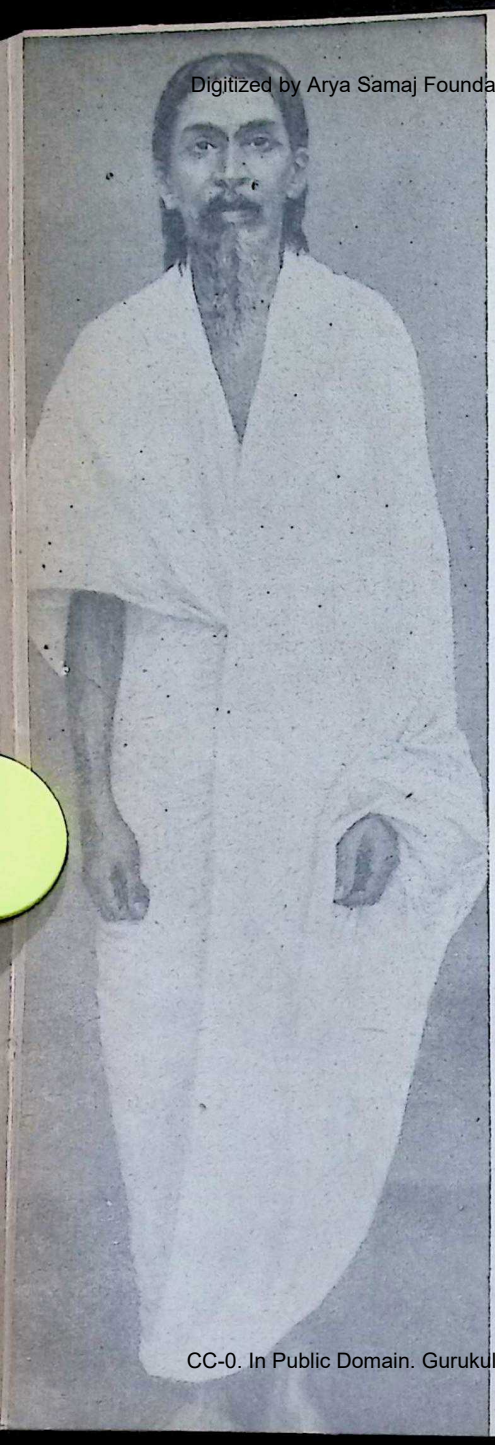

Sr

IT seems that the India of morrow has entered the i gination of our think Many of them believe that for dia to live and grow into the f ness of her being, a better so order must be built on princi of justice and equity, comple free from any kind of social economic inequality.

India's problem, they say, is problem of bread, and an I well-fed and well-clothed will an India happy and conten Religion and spirituality are, their opinion, hindrances to cial progress.

Some speak of a new civilisa which, they think, is in the cess of formation in India as a sult of the fusion of cultures ing on since the time of her tact with foreign countries.

There are others who hold ferent views about the shape character of the future In civilisation. 'Back to the 'Back to Nature' are the slog of another section which insist a return to the old and sim forms of rural culture. They ligiously cling to certain eth ideals taking them for the id of Indian civilisation, forget that it is founded, not as t think, on the varying and th

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Aurobindo and INDIA'S FUTURE*

Sisirkumar Mitra

fore imperfect codes of morality but on the eternal truths of the Spirit.

Some again are full of faith that a greater India recovering all that was best in her past and with new powers acquired through subsequent centuries of experience will emerge in response to the call of the time-spirit to fulfil a divine purpose. The birth of this India through a spiritualised order, they feel sure, is an inevitability in the inner scheme of things.

Whatever their differences, all these thinkers envisage a better and a brighter future for India. But what is evident in the first two views, especially in the first, is that they do not properly appreciate India's spiritual heritage, far less recognise its importance to her future rebuilding. And it is unfortunate that even an attitude of disdain is sometimes betrayed towards the spiritual genius of India which has all along been, and still is, the motive-force of her life and culture. The vision that India saw of the Infinite, the immortal truths that she discovered, the culture that she evolved out of her profound spiritual experiences have not only enriched beyond measure her civilisation but have given to it its value, its character and its distinction.

It is to her Vedic and Vedantic Seers that India owes her spiritual mind and also her central conception of life as a continuously enlarging process, a progressive growth of the finite human consciousness into the infinite divine consciousness through the development of his ordinary ignorant natural being into an illumined divine nature. Each nation, says Sri Aurobindo, is a Shakti or power of the evolving spirit in humanity and lives by the principle which it embodies. India is the Bharata Shakti, the living energy of the great spiritual conception, and fidelity to it is the very principle of her existence. For by virtue of it alone has she shown her amazing persistence and perpetual force of survival and revival.

* Based on the following works of Sri Aurobindo: *The Foundations of Indian Culture, The Ideal of the Karmayogin, The Life Divine, The Renaissance in India, The Human Cycle, The Future Poetry, The Synthesis of Yoga, The Mother;* and on the writer's books: *The Liberator, Sri Aurobindo—India and the World,* and *Sri Aurobindo and the New World.*

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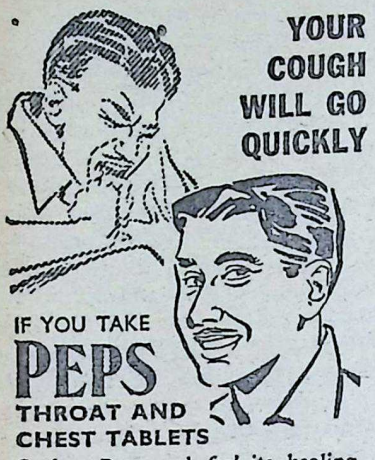

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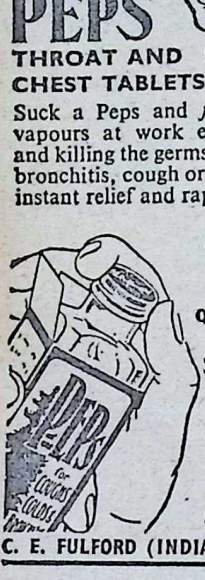

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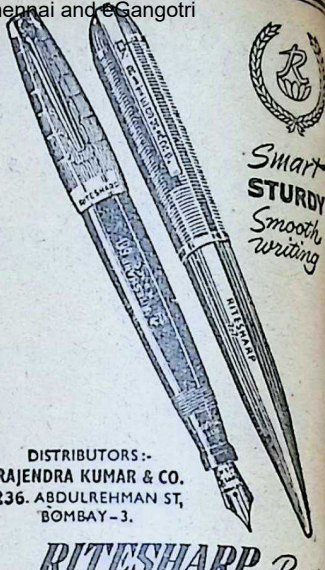

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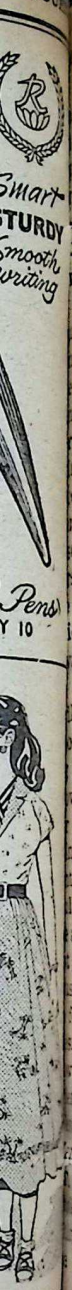

dia's social system is built up- this conception; her philosophy mulates it; her religion is an as- tion to the spiritual conscious- ss and its fruits; her art and lite- are have the same upward look; whole *dharma* or law of being founded upon it. It is her nding of life upon this exalted ception and her urge towards spiritual and the eternal that stitute the distinctive value of civilisation.

India knows no death. She has ome immortal by drinking *am-* at the fountain of her ancient dom. Never has she exhausted self by her great creations in past. The vicissitudes through ich she has had to pass have ays been a trial of her strength. surviving them, while other lisations in history have gone oblivion, leaving behind noth- but archaeological relics, India es her indomitable vitality, deathless soul.

India still lives and keeps the tinuity of her inner mind and l and spirit with the India of ages which has yet to speak her creative word. She lives be- e she has still something to or herself and the human peo- . And that which is seeking to awake is not an Anglicised tal people, docile pupil of the t and doomed to repeat the oc- nt's success and failure, but the ancient immemorable ti recovering the deepest self, g her head higher towards supreme source of light and strength, and turning to discover the complete meaning and a vaster form of her *Dharma*.

'India has a secret Power that no nation possesses. All that she needs is to rouse in her that faith, that will. God has breathed life into her once more. Great souls are at work to bring about her salvation. The movement, of which the first outbreak was political, will end in a spiritual consummation. India is still in possession of her soul. The world will receive its message of emancipation from India....The going forth of Vivekananda, marked out by the Master as a heroic soul destined to take the world between his two hands and change it, was a first visible sign to the world that India was awake not only to survive but to conquer.' Sri Ramakrishna saw the vision of the Divine Mother and released forces of the spirit that through Vivekananda broke upon India like an avalanche and gave a vehement impetus to her rebuilding on the basis of her new-found spiritual strength. It was a victory of the spirit of India won for his Master by that mighty warrior of God.

In 1905 the Shakti of India was invoked again by the united voice of Bengal with that inspired and inspiring *mantra* of *Vande Mataram* and the whole nation was roused. It was not the physical India but 'the Eternal and Timeless India,' her Power, her Spirit, which was then worshipped by an awakened people. The Mother re-

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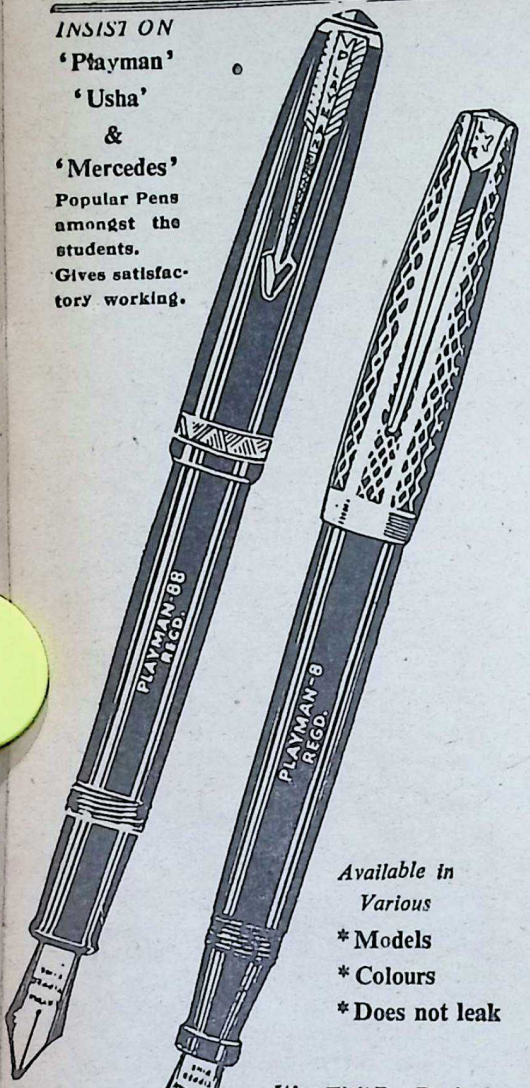

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called herself and responded to the soul-cry of her devoted children and welded them into a grim determination to win their freedom. But the actual political objective of the movement did not shroud its ultimate spiritual intention. The call went forth from its inspired high-priest; 'You must know your past and recover it for the purposes of your future. First, therefore, become Indians, recover the patrimony of your forefathers. Recover the Aryan thought, the Aryan discipline, the Aryan character, the Aryan life..... It is the spirituality of India, the sadhana of India, *tapasya, jnana* and *shakti*, that must make us free and great..... India's work is world's work, God's work. Our captain is God Himself. He will lead us to the goal.'

India can best develop herself and serve humanity by being herself and following the law of her own nature. The following are the three broad lines indicated by Sri Aurobindo on which the work may be taken up: The recovery of the old spiritual knowledge and experience in all its splendour, depth and fullness is the first most essential work; the flowing of this spirituality into new forms of philosophy, literature, art, science, and critical knowledge is the second; an original dealing with modern problems in the light of Indian spirit and the endeavour to formulate a greater synthesis of a spiritualised society is the third and most difficult.

The spiritual motive then will be in the future of India, as in her past, the real original and dominating strain. To realise intimately the truth of spirit and to quicken and remould life by it is the native tendency of Indian mind, and to it it must always return in all its periods of health, greatness and vigour.

Sri Aurobindo's rediscovery and revelation today of the Vedic truth of man's divine perfection in its world significance is a unique event in the history of human evolution. The vision that came to him is a lofty vision of the inte-

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gral divinisation of human existence through the descent on earth of the Supramental Gnosis which is the highest creative power of God. Not the liberation of man from Nature but the liberation of man in Nature—this is the message of the Master. This means that we are not simply to break through the bounds of Nature in order to pass into a blissful state of silence but that we have to transform our natural being in all its members and enjoy the utmost freedom within Nature herself.

Sri Aurobindo's ideal consists not in a mere self-realisation and in an escape into the transcendental bliss of a far-off heaven but in the dynamic self-manifestation of the Spirit in the conditions provided here below by Mother Earth. The fulfilment of this ideal lies in the evolution of man into superman who will represent man thoroughly transformed in every fibre of his being through the transforming action of the Supermind. 'This supramental change is a thing decreed and inevitable in the evolution of the earth consciousness; for its upward ascent is not ended and mind is not its last summit.'

This is the ideal for which Sri Aurobindo stands, the ideal of a divine life for man. Sri Aurobindo shows the Light when there is darkness everywhere. He shows the Path when there is none before man. The long night of human travail is going to end before the sun of new truth that is rising to remake man into his true s tual self and enable him to s on a new career on earth. T turn of his is as certain as was evolution into the mental life of the animal. Mind has reach the summit of its possibili The time has now come for Supermind to take its place evolve out of man a supram being. The primary condition this change is man's readiness it. And this readiness is pos only from an intense aspiratio his soul.

How true are Poet Tag words to Sri Aurobindo when met him in 1928: "You have Word, and we are waiting to h it from you; India will sp through your voice to the wo 'Hearken unto me!'" The po eyes saw what the world sees day. Sri Aurobindo speaks humanity the last creative word India's soul in the same way her Vedic Rishis spoke the f He envisages a New Man, a N Society, a New Civilisation; and Word is indeed the mighty dyn that man has ever had from Master-Creators of the race.

Sri Aurobindo's initiative in remaking of man and the w points to a brighter future for ancient land and the whole wo India possesses the key to the p gress of humanity. It is with key that Sri Aurobindo has op ed to view the hitherto-locked spiritual treasures and made th available to all mankind.

The future of India as also

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world will depend on how they ive these truths and manifest m in the life of the individual the community. The great ilisation of India's past which glows in the memory of the was built on the eternal veri- iscovered by the Vedic Seers. future will see a greater civi- ion, because it will be built on reater Truth seen and revealed Sri Aurobindo. That will be most glorious flowering of 's spiritual genius, the fulfil- t of all her dreams and aspira- s, her seekings and strivings. his new civilisation will be a itual creation. It will be the nning of a world movement will not therefore be confined hin the geographical limits of ia. It will have the inherent er of diffusing itself to the est ends of the earth; and rever people are ready, a nuc- leus will form, multiply and enlarge and gradually merge in one another till all become one complete whole.

The very basic principle of the new creation will be its freedom from the rule of ego, individual or collective. The present civilisation is dominated by this undivine principle. Naturally it has failed to find a true solution for the problems of mankind. It has grown too big for man's limited capacity to manage. In the spiritual civilisation of the future this problem will not arise, since its corporate life will be one of egoless spiritualised individuals and not of semi-animal human beings, helpless slaves of the ego. The immensely rich and vast means and treasures of modern life will be utilised by the spiritualised society for higher and nobler ends.

[To be completed in the next issue]

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Immortal India—85

J. H. DAVE

KALINJAR

KALINJAR or Kalanjar is a town and hill-fort in Banda District Girwan tehsil, in 25° 1' North and 80° 20' East. It was a celebrated fort in Bundelkhand. It is referred to in *Padma Purana, Siva Purana* and the Vana Parva of *Mahabharata*. The temple of Nilkantha-Mahadeva here is referred to in the *Vamana Purana*. Kalinjar was at one time the capital of Jejakabhukti or Bundelkhand and ruled by Chandellas.

Kalinjar is one of the oldest spots where Saivism flourished. The name Kalanjar means God Siva who brings about old age on account of the passage of time (*Kalajara*). It is stated that this spot was known in the Satya Yuga by the name of *Ratnakuta*, in the Treta Yuga by the name of *Mahagiri* and in the Dvapara Yuga by the name of *Pingalu*. It was one of the spots adopted to the practices of austere devotion since very remote times by the sages and rishis, therefore, known as one of the *Tapasyasthanas*.

Mahabharata states that a person bathing in the lake of Gods in Kalinjar acquires a merit equal to that of a gift of 1 000 cows. In *Padma Purana* it is stated that Kalinjar is one of the nine holy places in North India, others being Pramuka, Sukara, etc. In this hill the rain water percolated through the rocks and there were many natural lakes and reservoirs of water. Being a secluded place, it became the resort of ascetics in the beginning. As the name *Kalanjar* refers to God Siva, it is evident that these ascetics were the worshippers of Siva. *Ain-e-Akbari* describes this fort as a hill-fort, reaching to Heaven, having many temples and particularly the idol of Kalabhairava 18 cubits high. Even in that age, marvellous tales were current about this Kalabhairava. On the hill-side, there are numerous stone inscriptions. From the stones employed in the construction of the fort it is clear that there were numerous old temples on the hill-side. The figure of Kalabhairava has 18 arms and garlands of skull and it has snake armlets. According to *Mahabharata*, the Hiranyabindu Tirtha is situated here. This hill was also called Ravi Chitra.

The hills of Rohtas, Chunar, Kalanjar and Gwalior occupy strategic points as they stand between the Western and Eastern India and anyone in possession of these forts could successfully check an invading army.

From one of the rock inscriptions of Kalanjar it is known that King Udayana of the Panduvamsa

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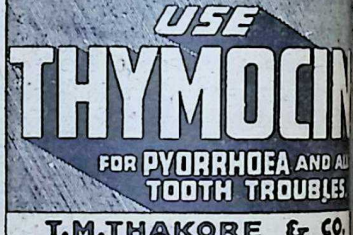
family flourished here towards the end of the 5th century A.D.

Krishna III of the Rashtrakuta family when he was a Crown Prince led an expedition to Bundelkhand and captured the celebrated forts of Kalanjar and Chitrakuta. Kalanjar also formed part of the kingdom of the Pratihara ruler Nagabhatta II. His territory extended to a major portion of Rajasthan, Saurashtra, Gwalior and Kannuaj and also included Kalanjar. The celebrated Bhoja, the Pratihara emperor, by his *Barah* copper plate dated 836 A.D., issued from the camp (Skandhavara) at Mahodaya, confirmed an endowment situated in his Kalanjara mandala which was a sub-division of his Kanyakubjabhukti or province.

The Chandellas seem to have taken possession of the Kalanjara fort from the Pratihara Gurjaras in about 954 A.D. Perhaps the Rashtrakutas had taken the fort of Ka'injar and the Chandellas got it back from them. It is also surmised that Chandellas were at that time the vassals of Gurjara Pratiharas but their conquest of the fort of Kalinjar practically made the Chandellas independent.

The Chandellas are descended from Sage Chandratreya and belong to one of the thirty-six Rajput clans. Their dynasty was founded by Nannuka in the early part of the 9th century. They originally ruled from Khajuraho as vassals of the Pratihara kings. Nannuka's son was Vakpati who made the Vindhya hill his plea ground for purposes of fight. pati's two sons were Jaya and Vijayasakti. Jayasakti also known by the name of Je or Jeja and the country ruled this Chandella ruler Jayasakti Jejaka came to be known in tory as Jejakabhukti i.e. Bu khand. Mahoba (Mahotsavana had also been a part of the C della territories. Yashovarman, called Lakshavarman, rev against his Pratihara Overlord took possession of the fort of lanjar. Yashovarman was suc ed by his son Dhanga. Apart Kalanjar, Bhasvat (Bhilsa) Gopa (Gwalior) formed part of territory.

Fireshta states that Kal



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was founded by Kedarnath who was a celebrated contemporary of the Prophet in the 7th Century A.D. According to Fireshta, kings of Delhi, Ajmer, Kalanjar and the neighbouring territories helped the Shahi king my making a great confederacy of Indian rulers to check the Muslim onrush. In 1021 A.D. Mahmud of Ghazni led an expedition against the Chandella ruler Vidyadhara. He besieged the fort of Kalanjar; ultimately Mahmud made peace with Vidyadhar and it appears that his Kalanjar expedition was a failure. Mahmud of Ghazni invaded Kalanjar in 1019 A.D. and 1022 but on none of these two occasions could he plunder it. In about 1090 A.D. the Chandella ruler Kirtivarman successfully fought against Mahmud, the Governor of Punjab, who had invaded Kalanjar. Later Qutb-ud-din looted Kalanjar and appointed Hazabar-ud-din as its Governor. But soon Trilokyavarman defeated the Muslims at Kakadwa and regained all the lost territories including the fort of Kalanjar.

The Chandellas removed their capital from Mahoba to Kalanjar after they were defeated by Prithviraj, the Chouhan king of Delhi in 1182 A.D. Prithviraj is said to have defeated Paramardi the Chandel'a ruler and plundered Mahoba and Kalanjar but it appears that they soon recovered Mahoba and Kalanjar.

The Chandella territory was rugged and full of ravines. They were in possession of the two

TO OUR READERS

Among the best loved devotional literature of India, Goswami Tulsidasji's **Ramcharitmanasa** is one of the foremost. In response to the request of several readers we have decided to publish in our Journal, English translations of selected pieces from the great work.

Another work of great importance is the **Narayaneeyam** of Sri Narayana Bhattadiri about which mention was made in the last Annual Number. It is a soul-stirring condensation of **Srimad Bhagavata** and of great literary and philosophical merits. Selections from this work also will be published with translation.

Both these features will start appearing from the issue of our Journal dated December 15, 1957.

—Editor.

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mightiest and most celebrated forts of India, namely those of Kalanjar and Mahoba.

Vatsaraja, minister of King Paramardi of Kalanjar, wrote six Sanskrit dramas to illustrate six out of ten types of Sanskrit dramas.

Even though Nazir-ud-din Mohamed invaded the Chandella territory in 1247 A.D. the various inscriptions of the Chandellas show that they remained in possession of Kalanjar and other area upto the end of 13 century A.D. Humayun besieged this fort for a long time from 1530 A.D. onwards. In the days of Akbar, Kalanjar was a part of the Jagir of Raja Birbal. The fortifications of Kalan were dismantled in 1866 A.D.

The circumference of this h fort is about 4 or 5 miles. The are seven gates for going u There are stone inscriptions of d ferent dates found at many plac The temple of Nilkantha Mahade is still a place of pilgrimage.

The hill of Kalanjar is abo 1,230 feet above the sea and ab 700 feet above the surroundi area. The summit is a tablela of about 4 or 5 miles in circu ference.

In the fort, there are two imag of Varaha or the Boar Avatara Vishnu.

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ed the Sita Sej or the bed of
where Sita is supposed to have
d. Patala gonga, Pandu Kund,
dhi Talao, Sidh-ki-Gupha, Pani-
man, the great image of Bhai-
, Mriga Dhara, the Kot tirtha,
mpha, and above all the temple
Nilakantha Mahadeva are some
the old places of interest.

Muslim relics in the hill-fort are
y few. Mostly they are in the
n of Kalanjar.

The Nilakantha Mahadeva cave contains a black image of Siva, about 4 feet high. The inscriptions in praise of the deity belong to the 16th century. But the Nilakantha temple is said to have been built by Parmal Brahma, the last of the Chandella king who flourished in the latter part of the 12th century A.D. The short inscriptions in praise of the deity are of later date and some bear the names of the pilgrims.

We of the Occident are about to arrive at a cross-road that was reached by the thinkers of India some seven hundred years before Christ. This is the real reason why we become both vexed and stimulated, uneasy yet interested, when confronted with the concepts and images of Oriental wisdom. This crossing is one to which the people of all civilizations come in the typical course of the development of their capacity and requirement for religious experience, and India's teachings force us to realize what its problems are.

—Heinrich Zimmer.

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QUESTION BOX

ANSWERS by K. M. Munshi

Kulapati Sri K. M. Munshi has kindly agreed to answer in these columns questions from readers of Bhavan's Journal on topics falling within the scope of the Journal.

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Sri A. Narasimha Chari, Royapettah, Madras.

(a) *How can one sacrifice sound and hearing?* (Gita *Sloka 26)*

(b) *How can sacrifice be made of life-breath?* (Gita *Sloka 27)*

(c) *How can one sacrifice austerities or their practice, learning and knowledge?* (Gita, *Sloka 28)*

(d) *What does the sacrifice of outward breath in the inner mean?* (Gita. *Sloka 29)*

(e) *What is the sacrifice of life-breath in the life-breath?* (Gita. *Sloka 30)*

(1) You have asked me to write almost a thesis. Each question of yours requires detailed explanation and I do not think you expect me to answer all the questions in a detailed manner.

(2) In order to understand the significance of these questions, we must read all the verses from 24 to 32 of Canto IV of the *Bhagavad Gita.* In these verses, Sri Krishna teaches that *yagna* can be performed in many ways and the offerings can be of many kinds: *Bahu Vidha Yagna.* And they have been variously interpreted.

(3) Some persons offer ordinary sacrifice to the Gods as prescribed by Vedic rituals; others offer similar sacrifice to Brahman. Still others offer sacrifice of the attractions of the form of taste. touch, smell, form and hearing by controlling them. This is done by developing *Vai-*

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ragya and *Pratyahara* (Verse 26).

(4) Another group offers all activities and controls its breath in the fire of Yoga; that is, in order to attain Yoga, control of 'life breath' (technically termed 'Pranayam') is necessary. (Verse 27).

(5) Verse 28 refers to different kinds of sacrifices where something greatly cherished is given as an offering in spiritual *yagna*. Some offer all their possessions to the general good; others offer everything to Brahman, while still others concentrate on the recital and study of Scriptures. The Yatis practise vows of Ahimsa, Satya, Asteya, Brahmacharya and Aparigraha (Non-violence, truth, non-stealing, non-waste and non-possession).

(6) Verses 29 and 30 refer to the Hatha Yogis who practise *Pranayama* as an act of sacrifice. *Pranayama* is the regulation and control of the four processes of breathing, viz.: (a) intake of the breath, (b) holding the breath, (c) expelling the breath, and (d) remaining without taking any breath, with the lungs empty. In the different methods suggested, one or the other process is given prominence (Verses 2 30). This is a highly nical matter and re long training unde teacher.

371

Sri J. James, Dehu Road.

Q: *What is the meaning of 'K* and how is it derived?

A: 'Khila' is something does not belong to the or but is only a supple There are certain *Khilas* o type appended to the *Rig Samhita*. Derivation is known. In the *Rigveda* the word is used in the of 'a barren land': 'waste between cultivated fields'

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Sri Pendyala Brahmananda yulu, Ponnur (P.O.), Guntur.

Q: *Is there any definite logi the sequence of letters in alphabets of different lan ges? Or, do they simply i cate different sounds? For stance, the letters K, L, M are of the same significance English, Arabic, Chinese Russian.*

A: No logic in the sequence I know of. The order Sanskrit alphabet is phon ally based; the vowels as as consonants are ordered cording to their basis (स्था of articulation i.e. कण्ठ, त् तालु, मूर्धन्, दन्त, ओष्ठ and so from inside to outside.

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THE PURANIC CHARACTER I ADMIRE MOST

N. HARINARAYANA

THAT was the time when the mighty conflict of Kurukshetra was yet far, far off in the future and the five Pandavas and the hundred Kauravas were still young princes learning the arts of war at the feet of the learned and warlike Brahmana guru, Dronacharya. Hard and well they studied what their guru taught them; they learned to draw the bow powerfully and shoot the arrow straight and true and fast, to wield the mace terribly, to lay traps and contrive pitfalls for the enemy, to fight on foot and on horse-back and from the seat of a chariot, to hurl the mightiest weapons that would consume the foe in flames or drown him in floods or blow him off in a gale and to escape when the enemy retaliated.

Far and wide spread the fame of their feats and the name of the guru who made them peerless in the arts of war.

Consolation Prize Story

Ekalavya was the son of Hiranyadhvan, the king of a hunter tribe, and was yet a youth. Low was his caste, as caste went then, into which he was born but towering was his ambition. Hearing the name of the great Brahmana guru,

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Drona and of his learning and skill, Ekalavya was consumed with the desire to learn the art of archery from so skilful a master.

And so he went to where Drona was putting the Pandavas and Kauravas through his rigorous training, and he meekly stood before Drona after the princes had departed.

"Who art thou that thus approacheth my presence?" asked Drona of the youth.

"Oh master! I am the son of Hiranyadhvan, the king of the hunters."

"What wouldst thou have from me?"

"Oh learned Sir! Great is my longing to learn the art of archery and greater still my desire to learn it at your feet, from you whose fame has spread to the four corners of the country faster than the wind. Grant me, Sir, the boon of learning. I shall be an apt student."

"Go, go Ekalavya! That cannot be! I will not teach you to draw the bow and aim the arrow. You are the son of a hunter and are of humble origin, and learning is not for the like of you....."

"Oh Sir! Deny me not the blessing of knowledge. Poor and humble I may be, but I shall be rich in devotion to you and unswerving in my *diksha*..... Oh Sir, look upon me kindly and take me as one of your disciples like the princes here, for I am also the son of a king...."

"Nay, nay! It shall not be so.... Learning is sacred and cannot be imparted to all. One must be born to it.... Ekalavya! Your eagerness to learn I appreciate, but your thirst for knowledge, I will not quench...."

"Then, Sir, if you will not take me as a disciple, I will still look upon you as my guru and I will learn to draw the bow and aim the arrow with your image before me..."

Accordingly Ekalavya went to a part of the nearby forest, made a likeness of Drona and practised archery before it. Such was his unswerving devotion and inflexible determination that, within a short time, he became peerless in his skill as an archer and still he went on practising, practising.....

One day the Pandava and Kaurava princes went ahunting. When the hunt was in full swing one of their dogs strayed from the others and went towards the spot where Ekalavya practised archery. Annoyed at this intrusion, Ekalavya let fly with effortless ease and in quick succession seven arrows that struck the dog in its head. Thus wounded, the dog ran to its masters, moaning. The princes saw the seven arrows struck one after another on its head. They were stunned by the feat, and wondered who might it be who could wield the bow with such unequalled skill.

They roamed the forest searching for the man and at last came to that part of it where Ekalavya

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still practising archery; they sted him.

Did you strike thus our dog?" asked him.

Yes, Sirs, I did."

Who are you that thus wounds dog?"

I am Ekalavya, the son of the of the hunters."

The princes looked at one ano- and were still puzzled as to he could acquire such skill in ery; they wanted to find it out.

Who is your guru that gave you proficiency in shooting an ow?"

Oh Sirs, Dronacharya is my u....."

Dronacharya?" The princes ed, looked at one another, con- ted their eyebrows and won- ed. "Dronacharya?". A mur- ran round the group of the l warriors. Their beloved guru never mentioned that he had her disciple besides them. led and frowning, they went y.

ey met Drona and told him all Then Arjuna, the mighty of the Mahabharata, took him and spoke to him thus: "Oh rated Sir! You once gave me that none shall be a peer to in drawing the bow and shoot- the arrow and yet here is this born, humble Ekalavya more ful and proficient than I am he says you are his guru. How e your word thus to be dis- ed?"

ona remembered his promise Arjuna and was pained by his

Sri N. Harinarayana

charge of falsehood against him. He wanted to make good his word.

"There is yet a way, come with me...", he told Arjuna.

He led Arjuna and the other princes to where Ekalavya was still at his practice. As soon as Ekalavya saw Drona, he ran to him and fell at his feet.

"O! Venerable Sir, by the grace of your person and the chanting of your name, I have acquired not a little knowledge. All this that I know, I owe to the image of yourself there.... I will be for- ever grateful to you.....".

"O Ekalavya, you are good in re- membering the guru's part in your development. Having imparted to

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you so much knowledge, I am entitled to *gurudakshina*. What will you give me?"

"What will you have, Sir? Here I am and here are my bows and my quiver of arrows and these are all that I have now. Whatever you want among these, that I shall gladly give...."

Drona thought for a while. Then he said, "Give me the thumb of your right hand. That is all the *dakshina* I want. Would you consent to give it?...." The princes gasped but Ekalavya was calm.

"Without a doubt, Sir! I never go back on my word and here is your *dakshina*." He cut off quickly the thumb and placed it at Drona's feet.

Even the stern guru was touched by such unfaltering devotion and was overwhelmed. "O! Ekalavya," he said, "you are a great man. Had you not been born in the lowest of castes, no one could have been an apter disciple. May you prosper and be happy for ever!"

Then the guru and princes turned back and went their way. Drona told Arjuna "O! You valiant son of Pandu, this removes from your path to glory your one rival. For Ekalavya, without the thumb of his right hand, is like the elephant without its trunk or the lion without its paws. I have now made good my word to you....."

Thus the valiant and mighty Arjuna, the greatest among the heroes of Mahabharata and peerless among the archers of old, p ed into history, myth and leg and Ekalavya, self-taught and voted to Drona though the l refused to teach him, strong of and skilful of arm, the one w who made even Arjuna feel uns of his unequalled prowess, pa into limbo.

Great and mighty as are heroes who stalk across the s of the Mahabharata, yet all t prowess and power and pres may win our admiration cannot compel our affection do the endearing qualities of humble man, admirable for faith that moves mountains loveable for his sacrifice effaces self. His humble life sta for three things. One, that fo man of destiny, his origin does count, a fact little appreciated our tradition. Two, that faith devotion and concentration finer teachers than the teac himself; a teacher is there to inculcate these noble quali and not to stuff one with kn ledge; and for a man who has t and an ardent desire to learn pedestrian plodding through in tutions is not necessary, a little noted by our education who can never look beyond an demic degree for intellectual de lopment. Third, that we sho turn from the dazzle and glitter the famous and the pompous see the greatness of the simple a the humble who possess sometim more magnificent virtues.

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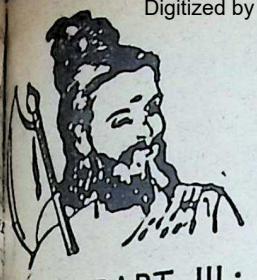

Bhagawan Parashurama

PART III: IN A STRANGE LAND

K. M. Munshi

PREVIOUS STORY

This Part III is a sequel of the saga of the conquering Aryans. The first Part was published as a serial in the Journal under the title 'The Woman that was Goddess'. The second Part dealt with the boyhood of Parashurama or Rama of the Battle Axe, the son of Sage Jamadagni, descendant of Bhrigu.

Rama is born to Renuka, the wife of Jamadagni, in the ashrama of the Bhrigus in Aryavarta. On account of differences with Sage Jamadagni who wants Rama to be brought up not as a warrior but as a sage, Kavi leaves for Bhrigugram. The child Rama goes in search of him and, on the way, is captured by strange men who want to offer him as a sacrifice to their unAryan deity. Rama escapes and is ultimately found by Kavi.

Six years after Rama's return, Sudasa, the king of the Tritsus and brother of Loma, invites Sage Vasishtha to be his High Priest in the place of Sage Vishwamitra. Vishwamitra presides over King Harishchandra's human sacrifice, but Shunahshepa, the boy who was intended to be sacrificed, is saved by God Varuna.

Young Arjuna, otherwise called Sahasrarjuna, the king of the Haihayas, wants to marry Loma, the sister of king Sudasa. When he is not able to do so on account of the curse of Jamadagni, he kidnaps her to his Anupadesha on the Narmada. Rama, though a boy, is devoted to Loma. He therefore persuades Arjuna's general, King Bhadrashrenya, to take him also with Loma. They arrive by boats in Saurashtra.

Arjuna, being angry with Bhadrashrenya, removes him from the office of the Commander of the Haihayas. Then he leaves for a war in the South.

In the meantime, Rama, though a boy, organizes and strengthens the Yadavas. Revat, the king of the Sharyatas, a tribe living in the adjoining territory, prepares for a war of utter destruction against King Bhadrashrenya. Rama decides to take up the challenge, but wants to wage the war in his own way. Rama decides to make Loma his wife.

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11. A Parricide's Punishment

RAMA, accompanied by Loma, went to receive Vimada, his old teacher, who had come to Saurashtra from Aryavarta to meet his young master.

When Vimada saw Rama, whom he had brought up from his infancy and taught the use of weapons, grown into a splendid young man, radiating power, with a brilliant battle-axe on his shoulder, he dismounted from his horse and prostrated himself before him. Rama embraced Vimada with effusiveness rare for him. Loma stood by with tears of joy in her eyes and King Bhadrashrenya declared a three-day festival for his tribe.

Vimada told Rama of what had happened after they left for Saurashtra. At first there was a talk of sending an army to invade Sahasrarjuna's territory, but nothing came out of it as King Sudasa would not think of it and Sage Vasishtha was more interested in rousing the Aryas to a war of vengeance against Prince Bheda.

'Then', continued Vimada, 'your messengers brought news from time to time that both of you were with King Bhadrashrenya in Saurashtra doing well and building up the strength of the Yadavas. At first, the Best among the Sages would not listen to my coming over here to bring you back. Ultimately he agreed and I have come to Saurashtra with two hundred of our best men. I have posted about one hundred of them on t road, so that we could return sa ly to the port. Our boats are wa ing for you.'

Then he turned to King B drashrenya: 'Now, when will y send my master and Prince Loma with us?'

Bhadrashrenya was a picture helplessness. 'Acharya, if Gur deva leaves us now, what will ha pen to us?'

'You won't send him back?', as ed Vimada sternly.

'Acharya, Lord Pasupati is m God of Gods and Bhargava is m Teacher of Teachers. I will no keep him for a day longer tha necessary. He is the master; am his slave. Who am I to s "no" if he wants to return?' Bh drashrenya fixed his prayerf eyes on Rama.

Rama in his usual way smile and then gave the answer.

'Vimada, I will not come. Bh drashrenya rescued me from th hands of Arjuna, accepted me his Guru, placed everything th he had at my disposal. You see, does not stop me from returnin The Yadavas have placed them selves completely in my hands how can I leave them now? Vim da, as soon as Sahasrarjuna re turns from the war, he will tr to destroy them. If we go awa from here, he will not leave a man woman or child of this *gotra* alive

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...n not a prisoner of Bhadrash-
...a, he is mine.'
...s it so?', queried Vimada. 'Then,
...t shall we do?'
...on't you worry!', said Rama.
...is even your *dharma* to save
...Yadavas from this calamity. I
...l return to Aryavarta one day,
...not as you want me to. I will
...e in the forefront of Yadava
...riors, as the Guru of Bhadrash-
...a. A Bhargava is not me-
...a sage; he is the thunder-
...of the Gods; he can see *dhar-*
...and enforce obedience to it.'
...ut what about Princess Loma?'
...d Vimada.
...bout me?' asked Loma. 'Don't
...worry also! My brother want-
...me to marry someone anyhow.
...ll, I have decided to get married
...elf. We were only waiting for
...Acharya, to perform our mar-
...e ceremony.' She glanced at
...a in a way that left no doubt
...o whom she wanted to marry.
...imada, amazed, folded his
...ds before the young master.
...d, you are unfathomable.
...t are you doing!'
...am going to marry Loma dur-
...the festival which follows Vai-
...khi Purnima, (full-moon day)
...you will be the Acharya.'
...hy Vaishakha Purnima?' ask-
...Vimada.
...n that day all the Bhrigus will
...t at Gokarna Teertha and cele-
...e the birthday of the Foremost
...ng the divine Sages, Bhrigu,
...on that day...'—and the voice
...Rama became prophetic—'Bha-
...hrenya, the Best of the Yada-
vas will hold undisputed sway in Saurashtra.'

Those who heard these words did not hear any prophecy in it; it appeared to them a simple statement of an accomplished fact, and none of them knew what was passing in the mind of the inscrutable master.

'Then what shall I do?' asked Vimada.

'Vimada, you are my teacher. Teach me now what you had left untaught so far.'

'As the master pleases,' said Vimada.

Then, like sparks flying one after the other, Rama issued his commands speaking with irresistible authority.

'Vimada, ask a few of our Bhrigus to go back to Saptasindhu. Let them tell the Venerable that you will return later; that we both are all right and will soon be married. You, Sesha, go with some of the Bhrigus to the different settlements in Saurashtra. A few old Bhrigus live in almost every settlement. Tell them what my wishes are: On Vaishakha Shukla 13th I will start for Gokarna Teertha from here; let them all join me on the full-moon day.'

'Is King Bhadrashrenya also coming there?' asked Vimada.

Rama did not reply.

'Gurudeva, what are you thinking? Why do you want to keep us in darkness?' asked Bhadrashrenya.

'King, I will tell you all after Kukshi, Queen Revati and Madhu

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return to Yadava *gotra*. I feel that there will be trouble, perhaps an attempt to dispose you off and instal Madhu as the king.'

Bhadrashrenya and Vimada were shocked to hear about the suspicion which Rama entertained.

However, when the sacrificial sessions of the King of Sharyatas were over, Queen Revati, her son Madhu, Vishakha, Kukshi and Kurma returned to Yadava *gotra* accompanied by fifty Sharyata warriors. Just as Rama had anticipated, three days later, Prateep's mother, the eldest Queen of Bhadrashrenya, discovered that his food had been poisoned. The fact, however, was discovered in time and the King narrowly escaped death.

Rama only smiled when he was told that what he had anticipated had come true.

Kukshi was now busy making some mysterious plans in consultation with some leading Yadavas. Evidently, something serious was on.

Ultimately, the report reached the ear of Bhadrashrenya and Rama that a plot was afoot to kill the king and instal Madhu as a successor, after Rama and his 'satakas' and Vimada and his Bhrigus had left for Gokarna on Vaishakha Shukla 13th.

In the meantime, the *ashrama* of Bhargava was preparing for the visit of its members to Gokarna. Vimada, the great teacher, busy training the 'satakas' in use of weapons and h Rama moved among them wr in fearsome isolation, his eye of concentrated fire, silent a image of a God except for th words he issued now and th

Vaishakha Shukla 13th came midnight Rama and his 'sat were to start for Gokarna Te In the afternoon, the young m the 'satakas' as usual took horses to the distant fields grazing as they did every Five Sharyata warriors also with them to graze their ho while the rest of them staye the *gotra* spending a happy with some of the friendly Yada

In the evening Prateep wen his father King Bhadrashr 'Father, I have brought a sage from the master. To many things will happen. hundred Sharyatas are co here at midnight to kill you make Madhu the king of Yad Keep enough men ready to the danger if it comes. I am going to accompany the ma Forgive me, father, for thus ing you undefended; but these the master's orders. Give me blessings; I hope to meet you s

'My son, I know all. Obey master and look after the Yad if I am not alive to do it.'

A little before they were s duled to leave, Rama took Pra

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him into the forest by a cir-
us path.
e we ready to depart?' asked
ep.
'The men have already
to work.'
o, we have still to complete
preparations,' said Rama.
the meantime one of the dis-
s who was waiting for Rama
the forest-path came and whis-
something in his ears.
ma with his battle-axe in his
turned towards a footpath
h branched off to the left.
rateep, have you the courage
ace all?' said Rama.
es, Gurudeva,' replied Prateep.
e three of them went a little
her, where in a little opening
e forest they saw in the moon-
t Madhu and some of his
ds sharpening their daggers.
ou stay here,' Rama told Pra-
with affection. 'This is not
for you.' He then proceeded
her towards Madhu and his
ds.
adhu, startled, stood up and
taken aback to see Rama.
companions, though frighten-
took their daggers in their
s ready for attack.
ama stood stern and irresisti-
his *parashu* in his hand, a veri-
e God of Death.
Don't touch your daggers,' said
ma. His frightening eyes held
hu and his friends. 'Madhu,
are sharpening these daggers
your father and your brothers.
?' Rama asked quietly.
Madhu turned pale, but before he could reply, the battle-axe of Rama flashed and Madhu's head rolled away, his body falling to the ground. His companions, seeing the terrible Bhargava, ran away.

Prateep, seeing his step-brother killed in this gruesome manner, fell to the ground in a swoon. Rama returned to him and helped him to recover.

'Prateep, a parricide has no place on earth nor in Heaven or Hell.' And placing his hand on the shoulders of Prateep, he took him away.

Rama helped Prateep to mount one of the horses which were awaiting them.

Prateep, dazed, looked at Bhargava terror-struck. The master, with one cool, unerring stroke had decapitated Madhu not with the venom of an enemy, but with the irresistible might of Fate. He was older than Rama by about seven or eight years but the dreadful way in which the master worked with impersonal destructiveness when *dharma* was in danger, made him shudder.

When they reached the outskirt of the village, four horses ready for battle, were awaiting them.

'We are only three?' asked Prateep. 'For whom is the fourth horse?'

'You wait here,' said Rama. 'I am bringing the fourth rider.'

Rama dismounted from his horse and left for the *gotra*.

[*To be continued*]

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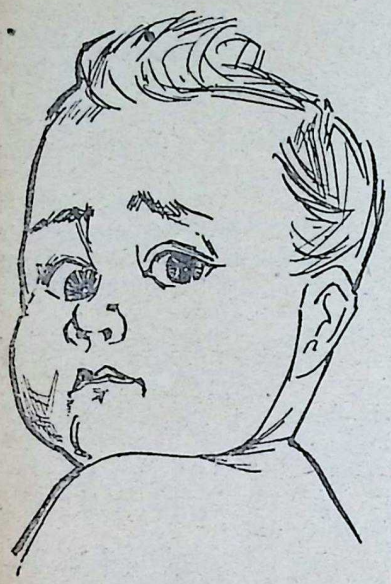

the CHILD

• M. D. ADATIA •

PARENTS are in close contact with children from birth, and their attitude towards them plays a vital role in their physical and mental well-being. Healthy parental relations make healthy personalities of children. But if parents are engaged in constant quarrels, disputes and fights, the children become problem-children.

A delinquent child with his anti-social behaviour is generally the product of broken homes, where peace is absent and emotional warmth is wanting. The attitude of parents, their likes, dislikes, opinions, prejudices etc. which they show in their behaviour towards others, are quickly imbibed by children, through simple and powerful mechanism of 'imitati

Parents should be psychol ally prepared before conception bear the extra responsibility rearing children which often d not allow the mother to spare t for her personal recreation a enjoyment. She should be ev careful not to spoil relations w her husband at the cost of child.

Every child is different and th differences should be noticed a considered individually and p blems solved with proper und standing and care. Often a vari of problems arise in the course development which make it ve difficult to keep the child phy cally and mentally healthy. L the twig of a tree every ch needs guidance for proper adju ment, and no specific rules or r gulations can be laid down whi can be followed universally.

Many times conflicts arise in th mind of the mother from the b ginning of the reproductive fun tion and continue with the bir of the child and later on with i development which reflects in th personality of the child. A h

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he PARENT

nious companionship with the ther brings a healthy emotional velopment, which should get solved harmoniously as the ld assumes an independent exnce. The mother thus plays more important part being in er contact with the child than father. A confident mother kes a confident infant, a jittery ther an irritable infant, and a sy mother makes an over-stimuted baby.

The child's position in the ily is very important for the velopment of his personality. If child is the only child in the ily, it is but natural that he l get over-attention and extra e. Parental feelings of love affection will be showered on in abundance. He will actualbe pampered and will tend to ome dependent, diffident and ilt. He will seek protection help from elders and will w signs of lack of self manageit. On the other hand a child, o is left on his own in early will develop a strong will and come independent and quite pable of managing his own airs.

Every child has natural instincts hich need satisfaction. These incts if not completely satisfied should be properly adjusted or diverted. Conflicts or problems arise with lack of proper adjustment. Parents can solve these conflicts and adjust them properly, provided they themselves have no conflicts. True motherliness derives satisfaction in giving tender care and emotional security to the child. She sublimates her personal satisfaction and all her conflicts get naturally resolved.

The child constantly needs an adult companion who would tell him how to act and not to act, what to say and what not to say. These directions should be given in a lovable and affectionate manner. As the age advances it is also advisable to leave the child alone, and let him adjust himself. The help is given only when he cannot find a way. This would create self-confidence, self-dependence and trust in his own power of judgment.

From birth onwards the child passes through various stages of emotional development, and each

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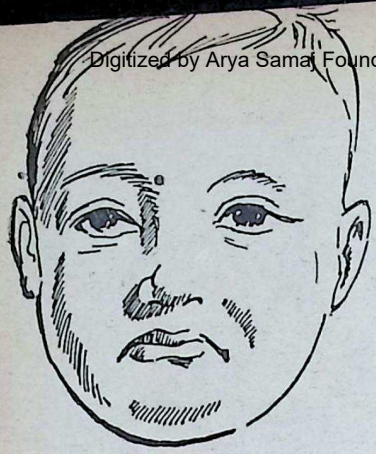

phase has its own importance. A wrong development of one phase brings repercussions of its effects in the adult age. The way in which these instincts and emotions of the child are satisfied forms habits as age advances and the personality of the child gets developed. The parents thus play the most vital role in building up the personality of every child.

WEANING CONFLICTS

Experience with forced weaning shows that many babies will react violently with an absolute and often long-lasting refusal to tolerate the cup. An occasional baby will go on a complete hunger-strike for several days and another may become generally resentful to tolerate the cup. Parents should help to prepare the infant for eventual weaning by offering him a sip of milk a day from the cup beginning from five months. At that age he will try almost anything. It is important that during the age of suspicion of the cup, between, say, ten and fifteen months, the mother should refrain from urging the cup or withholding the bottle, since this seems to increase his dependence on bottle or breast and postpone readiness for weaning.

GOOD EATING HABITS

Good food and pleasant surroundings are necessary for pleasure in eating. Whenever a new food is started, the child takes time to get used to it. Whether he learns to like it or not depends upon whether he learns to associate pleasure and satisfaction with eating it. This association depends largely upon the parents' attitude and behaviour. One should never ask whether he likes it or not, nor should the expression of the face show that he does not like it. It is good not to suggest to him in any way that he may not like it, nor to be anxious or worried if he refuses to eat. If you are forcing or urging, the baby will soon learn to get extra attention from you by continuing to refuse. *Give plenty of attention when he eats well, but do not give him extra attention when he will not eat.* Be patient and persistent. Do not coax. If the baby refuses to eat a food, take the food away without showing any excitement, offer it again a week or so later, when the baby will very likely have forgotten his objection to it. Never give more than one new food at a meal. Praise him when he does well with a new food.

[To be completed in the next issue

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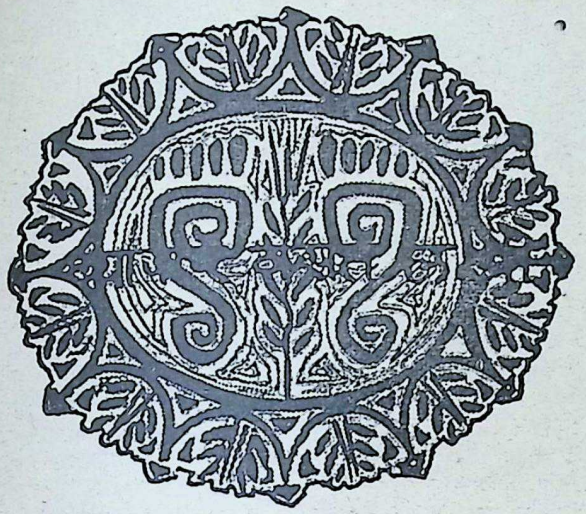

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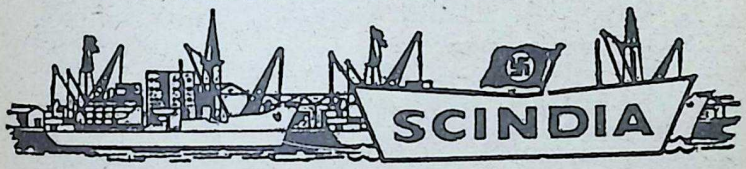

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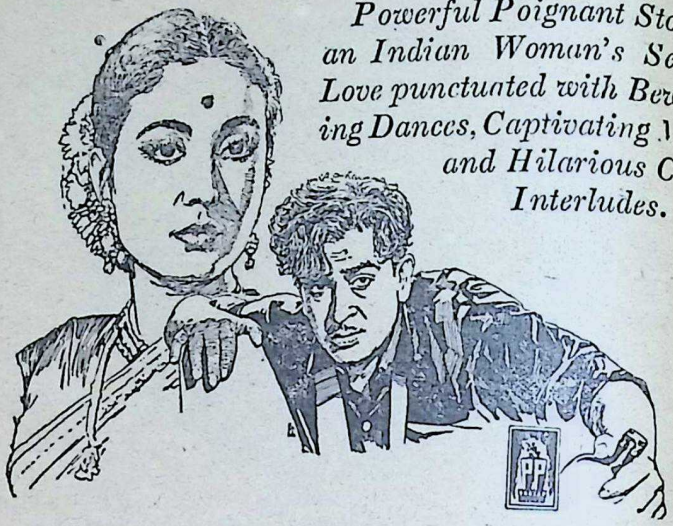

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Our Fortnightly Profile—83

Felix Gaillard

IN the small hours of a night early this month, no one was more surprised than M. Felix Gaillard in his apartment on the Avenue Foch to be roused from bed by his concierge and told that President Rene Coty wanted him to form a Government, and when he did so on his 38th birthday, the good wishes of the entire world went with him, for France's economic situation at the moment was anything but satisfactory.

A Radical Socialist, M. Gaillard is the youngest Premier in the history of France, since Napoleon Bonaparte became the Consul at the age of 30 in 1799. It is current history that the Government of Maurice Bourges-Maunoury fell on the 30th September 1957 on the question of Algeria and for five weeks France had to go without a Premier.

President Rene Coty had asked the stalwarts Guy Mollet, Robert Schumann, Antoine Pinay and Rene Pleven—all of whom failed to muster the necessary Party support. It was given to young M. Gaillard—literally meaning *dashing*—who has been successful in forming the Government and winning the confidence of the House. The Communists and the Poujadists form the opposition.

M. Gaillard was Minister in the outgoing Government of Maurice Bourges-Maunoury and during his four months' office as Finance Minister, he displayed a flair for dramatic innovation *a la* Pierre Mendes-France. In an effort to halt France's declining financial stability he devalued the Franc and forced budget cuts. He even advised French housewives on what

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foods to buy. When his measures were getting under way the Government went down. When the call came to him to form a Government, he had the advantage of being a bridge between the right and the left wings of the 600-member Assembly who kept rejecting one another's candidates.

Fortunately the longest post-war political crisis is over and the signs of relief and hope breathed by France over its conclusion by the election of this new young brilliant and courageous statesman will be shared everywhere in the democratic world. His Cabinet is widely based and includes his predecessor Bourges-Maunoury besides Christain Pineau and Robert La-Coste.

M. Gaillard is a financial expert. He has ideas and the courage to fight for them but the handicaps that any French Premier has to encounter too are there. For instance, it is difficult to make the Frenchman accept austerity to which he is congenitally opposed; it is much more so with regard to higher direct taxation; the Franc is comparatively weak and Algeria continues to be menacing.

Born in Paris as the son of a wealthy landlord and mining engineer, Gaillard was precocious as a child and brilliant as a student. He is a Doctor of Laws and holds a diploma of the School of Political Sciences. He belongs to the famous corps of the Inspectorate of Finances.

After the 1940 battle, he joins the Resistance and holds the decoration "rosette de la Resistance". First elected to the Assembly in 1946, he was re-elected in 1951 and 1956. His first ministerial appointment was that of Deputy Minister for Commerce in the Schuman Cabinet. He has held the post of Cabinet Secretary in the Pleven (1951), Faure, Pinay (1952) and Mayer (1953) Governments. In the latter, he held charge of the High Commission for Atomic Energy and has shown since great interest and ability in nuclear problems.

Always in favour of the European plans, M. Gaillard was a delegate to the European Assembly in 1949 and the head of the French delegation to the Conference concerning the Common Market and Euratom. He was President of the Commission on general economy and financing of the Plan. In 1955, he became Member of the Council for Scientific Research and Technical Improvement.

In the circumstances France is placed, it is difficult to carry the day even for the most experienced politician. However, M. Gaillard has a climate and the public opinion to create unity among the working ranks. It is therefore within the bounds of optimism to believe that he may succeed where greater men have failed. As a French Deputy put it, it is Gaillard or nothing.

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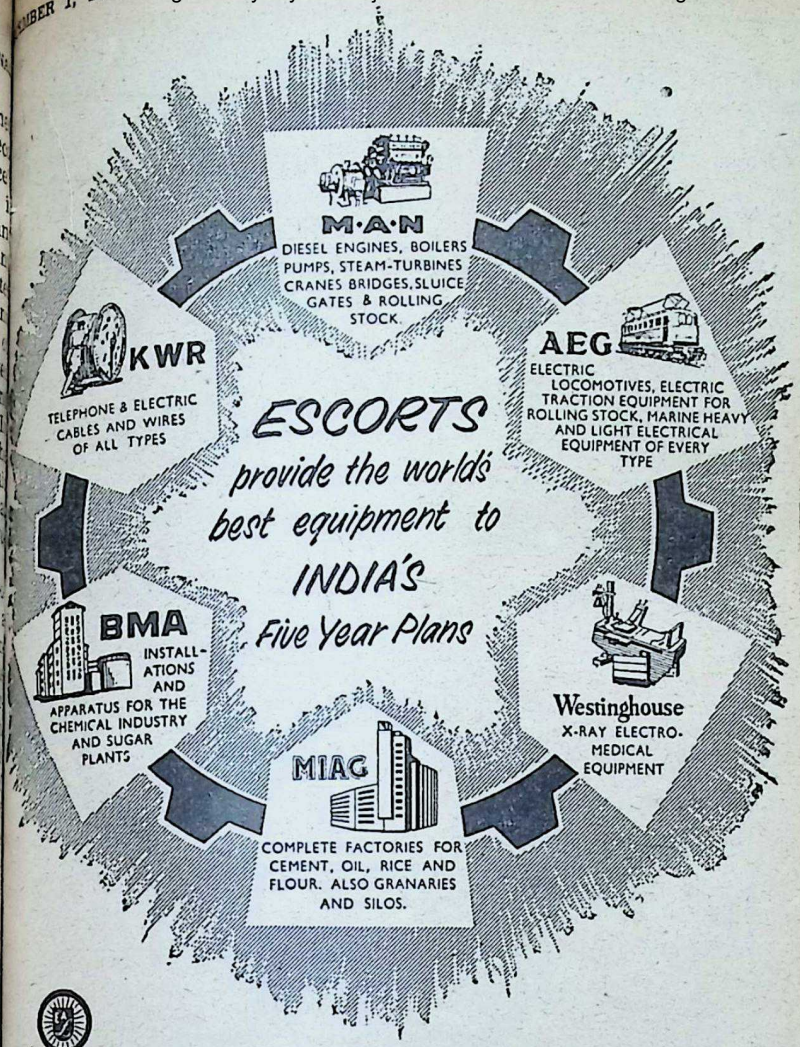

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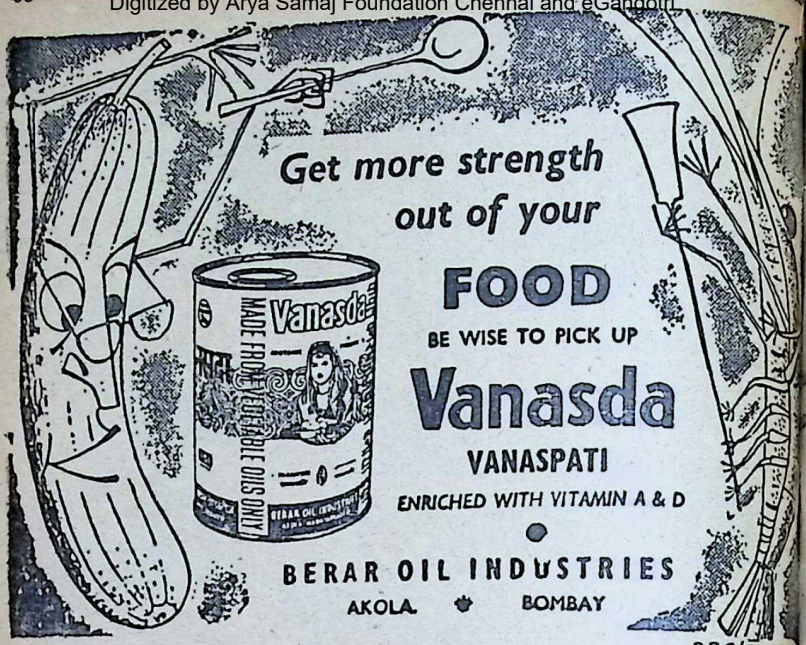

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Sanskrit Lessons

[New Series]

Dr. Shakuntala Rao Shastri

(Continued from last issue)

dent:—What is the significance of the figure '0' or Zero.

cher:—This figure has a historic importance. In Sanskrit, its name is *'Śūnya'* or 'Void', and the term passed over to the Arabic notation as 'Sifr' meaning also 'void'. The old Latin writers on Arithmetic translated the Arabic word as 'Zephyrum'. This in Italian took the form 'Zenero', 'Zepiro' and became contracted into 'Zero'. Before the 9th century, although no character for it is found in India, there is literary evidence for the belief that it was known much earlier. Its other name is 'cipher', which became a name for symbolic or secret writing and also came to be used in shorthand and elementary education for doing simple sums.

From this we have cryptography, the art of writing in ers. It is written in such a way as to be incomprehensible ept to those who possess the key to the system.

dent:—Very interesting indeed is the story of Zero. How are the numbers after ten denoted in Sanskrit?

cher:—Generally the words 'one', 'two' etc. are fixed to *'daśa'*. Only in the case of '19' or '29', it is said 'one less than twenty', 'one less than thirty', and the Sankrit word 'ekona' meaning 'one less' is prefixed to it. This is the general rule. But there are exceptions. How are the numbers from 'eleven' to 'ten millions' formed? That is the highest number counted in Sanskrit. It is known as 'koṭiḥ'.

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	ekādaśa	=11
एकादश	dvādaśa	=12
द्वादश	trayodaśa	=13
त्रयोदश	caturdaśa	=14
चतुर्दश	pañcadaśa	=15
पञ्चदश	ṣoḍaśa	=16
षोडश	saptadaśa	=17
सप्तदश	aṣṭādaśa	=18
अष्टादश	ekonaviṁśatiḥ	=19
एकोनविंशतिः	viṁśatiḥ	=20
विंशतिः	ekaviṁśatiḥ	=21
एकविंशतिः	dvāviṁśatiḥ	=22
द्वाविंशतिः	trayoviṁśatiḥ	=23
त्रयोविंशतिः	caturviṁśatiḥ	=24
चतुर्विंशतिः	pañcaviṁśatiḥ	=25
पञ्चविंशतिः	ṣaḍviṁśatiḥ	=26
षड्विंशतिः	saptaviṁśatiḥ	=27
सप्तविंशतिः	aṣṭāviṁśatiḥ	=28
अष्टाविंशतिः	ekonatriṁśat	=29
एकोनत्रिंशत्	triṁśat	=30
त्रिंशत्	ekatriṁśat	=31
एकत्रिंशत्	dvātriṁśat	=32
द्वात्रिंशत्	trayastriṁśat	=33
त्रयस्त्रिंशत्	catustriṁśat	=34
चतुस्त्रिंशत्	pañcatriṁśat	=35
पञ्चत्रिंशत्	ṣaṭtriṁśat	=36
षट्त्रिंशत्	saptatriṁśat	=37
सप्तत्रिंशत्	aṣṭātriṁśat	=38
अष्टात्रिंशत्	ekonacatvāriṁśat	=39
एकोनचत्वारिंशत्	catvāriṁśat	=40
चत्वारिंशत्		

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	ekacatvāriṁśat	=41	४१
चत्वारिंशत्	dvicatvāriṁśat	=42	४२
चत्वारिंशत् or द्विचत्वारिंशत्	tricatvāriṁśat	=43	४३
चत्वारिंशत् or त्रिचत्वारिंशत्	catuścatvāriṁśat	=44	४४
चत्वारिंशत्	pañcacatvāriṁśat	=45	४५
चत्वारिंशत्	ṣaṭ-catvāriṁśat	=46	४६
चत्वारिंशत्	sapta-catvāriṁśat	=47	४७
चत्वारिंशत्	aṣṭa-catvāriṁśat	=48	४८
चत्वारिंशत् or अष्टचत्वारिंशत्	ekonapañcāśat	=49	४९
पञ्चाशत्	pañcāśat	=50	५०
शत्	ekapañcāśat	=51	५१
पञ्चाशत्	dvi-pañcāśat	=52	५२
पञ्चाशत् or द्विपञ्चाशत्	tri-pañcāśat	=53	५३
पञ्चाशत् or त्रिपञ्चाशत्	catuḥ-pañcāśat	=54	५४
पञ्चाशत्	pañca-pañcāśat	=55	५५
पञ्चाशत्	ṣaṭ-pañcāśat	=56	५६
पञ्चाशत्	sapta-pañcāśat	=57	५७
पञ्चाशत् or अष्टपञ्चाशत्	aṣṭa-pañcāśat	=58	५८
षष्टिः	ekona-ṣaṣṭiḥ	=59	५९
षष्टिः	ṣaṣṭiḥ	=60	६०
षष्टिः	eka-ṣaṣṭiḥ	=61	६१
षष्टिः or द्विषष्टिः	dvi-ṣaṣṭiḥ	=62	६२
षष्टिः or त्रिषष्टिः	tri-ṣaṣṭiḥ	=63	६३
षष्टिः	catuṣ-ṣaṣṭiḥ	=64	६४
षष्टिः	pañca-ṣaṣṭiḥ	=65	६५
षष्टिः	ṣaṭ-ṣaṣṭiḥ	=66	६६
षष्टिः	sapta-ṣaṣṭiḥ	=67	६७
षष्टिः or अष्टषष्टिः	aṣṭa-ṣaṣṭiḥ	=68	६८
सप्ततिः	ekona-saptatiḥ	=69	६९
सप्ततिः	saptatiḥ	=70	७०

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एकसप्ततिः	eka-saptatiḥ	=71	
द्वासप्ततिः or द्विसप्ततिः	dvi-saptatiḥ	=72	
त्रयःसप्ततिः or त्रिसप्ततिः	tri-saptatiḥ	=73	
चतुःसप्ततिः	catuḥ-saptatiḥ	=74	
पञ्चसप्ततिः	pañca-saptatiḥ	=75	
षट्सप्ततिः	ṣaṭ-saptatiḥ	=76	
सप्तसप्ततिः	sapta-saptatiḥ	=77	
अष्टासप्ततिः or अष्टसप्ततिः	aṣṭa-saptatiḥ	=78	
एकोनाशीतिः	ekonāśītiḥ	=79	
अशीतिः	aśītiḥ	=80	
एकाशीतिः	ekāśītiḥ	=81	
द्व्यशीतिः	dvyaśītiḥ	=82	
त्र्यशीतिः	tryaśītiḥ	=83	
चतुरशीतिः	caturaśītiḥ	=84	
पञ्चाशीतिः	pañcāśītiḥ	=85	
षडशीतिः	ṣaḍaśītiḥ	=86	
सप्ताशीतिः	saptāśītiḥ	=87	
अष्टाशीतिः	aṣṭāśītiḥ	=88	
एकोननवतिः	ekonanavatiḥ	=89	
नवतिः	navatiḥ	=90	
एकनवतिः	eka-navatiḥ	=91	
द्वानवतिः or द्विनवतिः	dvi-navatiḥ	=92	
त्रिनवतिः or त्रयोनवतिः	trayonavatiḥ	=93	
चतुर्नवतिः	caturnavatiḥ	=94	
पञ्चनवतिः	pañca-navatiḥ	=95	
षण्णवतिः	ṣaṇṇavatiḥ	=96	
सप्तनवतिः	saptanavatiḥ	=97	
अष्टानवतिः or अष्टनवतिः	aṣṭanavatiḥ	=98	
एकोनशतम्	ekonaśatam	=99	
शतम्	śatam	=100	

[To be continued]

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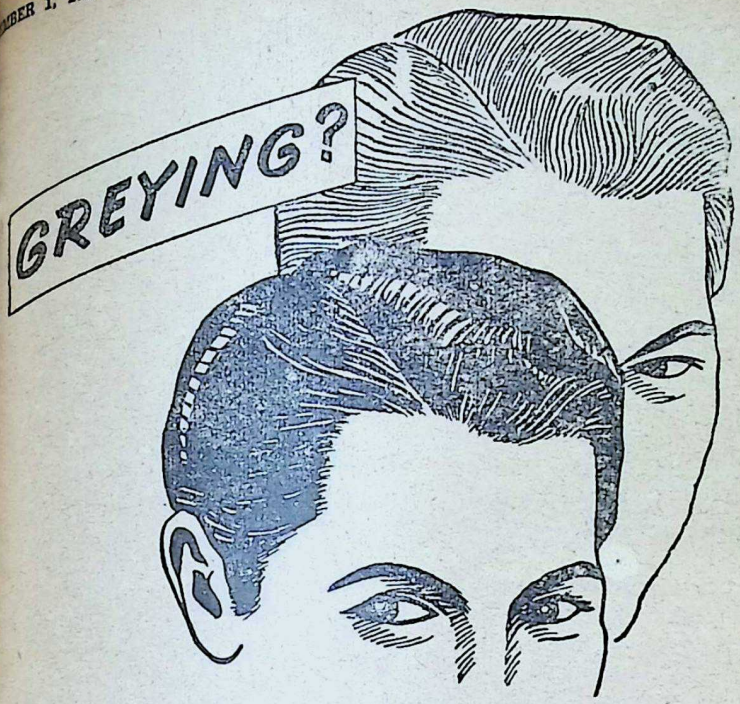
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Simhasana Dwatrimsika—57

VIKRAMA GIFTS A PRINCESS

UNDETERRED by setbacks King Bhoja returned to the throne-room on the morning of the nineteenth day with the intention of successfully climbing the throne this time.

He offered prayers as usual and started ascending the steps.

Nothing happened till the eighteenth step, but when he set foot on the nineteenth, the statuette holding it became animated and addressed him. "King Bhoja, you can sit upon this throne only if you have the capacity and qualities of our King Vikramaditya, but if you do not have them you will be thrown out."

"Oh, is that so?" replied Bhoja. "Can you tell me what was it that made the great Vikramaditya so outstanding?"

"I am glad that you realise your limitations," said the statuette, "listen to one more exploit of his". It said: Our King Vikrama had many great men living around him. One of them was a Brahmin priest of the name Surasena. The peculiarity of this man was that, in the early part of his life, he had been a thorough-going man of the world and he had enjoyed life as anyone did, but as he grew older he had a turn in his outlook which made him look upon material comforts of this with scorn. He learnt the and Sastras thoroughly, killed threefold desires, overcame sixfold enemies and bidding to his friend, the King, started a pilgrimage round the world a sannyasi. He journeyed thro out the land visiting holy p and bathing in holy *thirthas*.

In the course of his journey visited Prayag, bathed in Ya and Ganga and carrying their waters returned to Ujjain. On way back, he came across a by name Srinagarapuri. He tered the city and while he looking around, he came acro Kali temple on the north-east When he entered it with the in tion of praying before the deity was surprised to see a small c of people at the portico stan near a huge cauldron in which was boiling. Out of curiosity asked of one who appeared to the leader as to what might be reason for boiling such a h quantity of oil.

Th man replied: "The King the City, Vratasheela, has daughter by name Veera'aksh She is greatly accomplished she has come of age. With

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of marrying her the King sent invitations to the leading ces of the country for a *ayamvara.* But when those ces and others turned up for *Swayamvara,* the princess re- d to choose any one of them. King insisted she should y one who was very highly ated. The queen said she ld marry the prince of the lar- country. In this clash of in- sts, none of the guests present eared to them to be a suitable band for their beloved daugh- The King therefore announc- in a fit of temper the following ditions for the suitor for his ghter's hand: 'Whoever suc- fully jumps into this boiling dron of oil will marry my ghter'.

On this announcement, all those tees fled away. We have since been waiting here for the who would have the courage accomplish the feat and claim hand of the Princess. We have been able to meet one till to- ."

n hearing this strange story, asena smiled within himself reflected "Whoever can accom- h this feat except my gracious g Vikrama?"

hinking thus, he came post- te to Ujjain. King Vikrama was atly pleased to see his old friend urn from his holy wanderings, rying pots of holy water on his ulders. King Vikrama paid him e customary worship and gave him large quantities of money, and jewels as presents to be disposed of in good causes.

Just at that moment an old brahmin came to the place dragging a girl by his hand seeking audience with the King. He was allowed immediate permission to see the King. Vikrama on seeing them asked them "Holy man, what is the trouble with you? May I help you?"

The brahmin replied, "O mighty King! This girl is my daughter. She has come of age. I want to get her married, but I have no money. Further, this girl has been possessed by a devil. You are the only person who can cure her of her malady and help financially in getting her married away."

On hearing King Vikrama looked at the face of the girl sternly. Unable to face him the girl started shrieking "I am running. I am running."

Vikrama held the girl by the hand and beckoning to his faithful ghoul, asked it to accompany the girl. He also instructed the ghoul to drive the devil out of her body and get the girl married to a suitable bridegroom. He gave some jewels and cash for the purpose. He took out one of the ornaments he was wearing and gave it away to the girl to wear. No sooner did she wear it than the devil that possessed her quit her crying "Now that your Majesty has cast on her the jewel you had been wearing, I see no reason for possessing her."

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By way of compensation the devil further gave some more riches to the girl and the bride-groom-to-be.

After expressing his gratefulness to the King the old Brahmin went away with his daughter followed by the ghoul.

With all the gifts given by King Vikrama and with all the disabilities cleared, the girl who was really pretty had little difficulty in finding a suitable groom for herself. The marriage was celebrated in a grand manner at the conclusion of which the brahmin adequately thanked the ghoul for all the help it had rendered.

The ghoul immediately returned to King Vikrama and related the happy tiding of the marriage of the girl.

One day King Vikrama during the course of his conversation with his old brahmin friend asked, "Did you go to Varanasi? Did you worship Lord Visveshwara? Did you have your bath in the holy Ganga? Have you brought the water of the holy Ganga? Had you been to Rameshwara? What all did you see and hear in the course of your pilgrimage? If there is anything worth mentioning, please tell me."

"With the blessings of great men like you I had the good fortune of visiting almost all the sacred places and having dips in the sacred *thirthas* and rivers of this country. There is only one particular incident which I think is worthwhile for your hearing. There is a city on the way here called Sringarapuri. I to worship the Mother-Godde that famous temple of the city. my surprise I saw a concours people standing round a bo cauldron of oil looking as th they were expecting someone. enquiry I learnt that wh jumped into the boiling oil came out alive would be give hand of the Princess of that and would also be crowne king. At that time I could think of you."

"Anything else which you will be of interest to me?" a King Vikrama.

"Not that I know of," re the brahmin.

Without waiting for anyt King Vikrama called his fai ghoul and accompanied by sena started in the directio Sringarapuri reaching it qui

He went to the temple of and saw the officials stan there waiting for the succes candidate to the Princess's ha

Vikrama offered himself to t and completing his routine yer, he bathed and went round Kali's temple thrice and pr lying on all fours before her. T he walked towards the bo cauldron and with no thought his life jumped into the boiling The way in which he enjo swimming in it made one th that the oil had become cool the waters of Ganga.

Everyone assembled there

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tly impressed by the perfor-
ce of that unknown person.
s went round and the King of
city came running to the spot
lowed by his daughter and cour-
s, all of whom nearly fell at
feet of King Vikrama who
ealed himself.

According to the King's procla-
tion, the Princess as well as the
e of the kingdom were placed
the disposal of King Vikrama-
ra, but, do you know what our
hty King did? He did not even
k at the girl nor at the deed
nsferring the kingdom to him.
e simply handed over both of
m to his brahmin friend Sura-
a whom he made king of that
ntry and to whom he gave
y the Princess in marriage
h his own hands.

fter seeing them installed satis-
torily, Vikrama returned to
ain.

You will now be able to see that
s throne was holding a man of
h extraordinary powers and
erosity. You will realise that
cannot occupy this throne for
ious reasons."

n hearing this King Bhoja re-
ned to his palace followed by
minister Neetivakya.

[*To be continued*]

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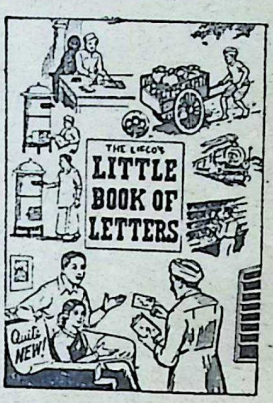

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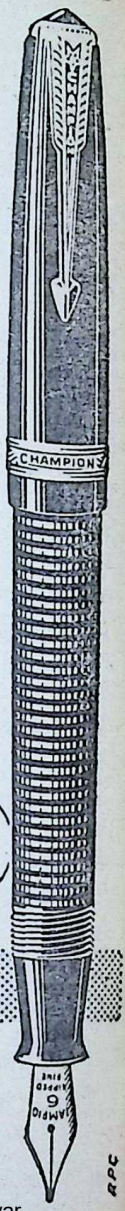

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—*K. R. Pisharoti*

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also probable that the best products of the Universities will not reach so high a level as they have done in the recent past".

The author begins with 'Play-way in Education' which "has revolutionised the whole field of education, ushering in, as it were, a new era. The New Education Movement in America, the Wardha Education Scheme in India, the Montessorism, the Froebelion Kindergarten, the Dalton Plan, the Project Method—all these rose in response to the right understanding of play."

Besides knowledge acquired from classroom, a student is educated by other means. The recent aids to education are radio, newspaper, film, etc. The student studies only the physical geography and the past history of the world from the school. He knows nothing about political geography or the politics of to-day. This drawback can be removed by means of radio, newspaper, etc.

Among the succeeding chapters, chapters on 'Leisure' and 'Excursions' deal with novel subjects as regards the educational system in India. Leisure was considered as mere idling away of time. But to-day it is well accepted that leisure has as much importance as work. The meaning of the old proverb "all work and no play makes a man dull" is being understood by the modern educationists in India.

The treatment of the various topics is from the practical point of view—not from the pulpit. The author's wide experience in the educative field, and his thorough study of the problems of the day in relation to education, are clearly discernible in the pages of the book. Relevant and authoritative quotations from great educationalists as Spencer, Thompson, Bertrand Russell, Radhakrishnan and Zakir Hussain embellish its text. Topics as Play-way in Education, The School—an Epitome of Life, Sex Education, Free Will and Education, University Education, are really enlightening, not to speak of the rest which is gracefully treated chapters are readably short and invites the reader to the pleas the other. This is a book ever man, educationist, the teacher a taught will read with enlighten delight and profit.

However, subjects such as S Teacher Relationship and P Teacher Relationship, Educati India in context of the Second Year Plan are conspicuous by absence. A worthy book as this proper attractive get-up would wide readership. Photographs t desired.

PANCHSHILA (English Mo Published by J. Mascarenhas Readymoney Mansion, Veer man Road, Bombay-1. Annual scription, Rs. 12/-; Single Re. 1/-.

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—*D. Venk*

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HRU JAYANTI

e Nehru Jayanti was celebrat- by the Bharatiya Vidya Bha- on the 14th of last month a meeting and a programme evotional songs.

er prayer and recitations the *Gita*, Sri Shantilal Shah, ster for Labour and Law, Gov- ent of Bombay, said that it remarkable that Sri Nehru ew his aristocratic environ- s and developed a democratic ok. Among his great quali- are his unwavering mind and ance of outlook. He is ready derstand another's point of . Stating that Sri Nehru was oracious reader, he advised e present to read Jawaharlal's *biography* and other books h were bound to help in shap- one's life. In his view, the way to wish Pandit Nehru a life was "to help him in the ing up of a socialistic India on the principles of demo- —the great task he has set e the country and on which working tirelessly."

K. M. Munshi, who presided, iated himself with Sri Shan- Shah and added that "the test achievement of Pandit harlal Nehru was the unique tion he occupies today as the test apostle of freedom and e. We have to remember that occupies this position because nd him is not only the millions of India but the spirit and vitality of our rich heritage. If Gandhiji translated into action our heritage in our fight for freedom, Pandit Nehru has translated this heritage into action in our administration and in international affairs. What distinguishes India from the political creeds of the rest of the world is that we in India consider the means of achievement should be as noble as the end itself. In him we have a great leader who will lead the nation out of its weakness into strength. We wish him a long life not of the Vedic 100 years but of 125 years."

Sri and Srimati Ajit Sheth gave a very fine programme of devotional songs on the occasion.

Principal Adatia proposed a vote of thanks and the meeting terminated.

PICNIC AT NATIONAL PARK

Members of the Bal Pustakalaya of the Bhavan had gone on a picnic to the National Park, Borivli, on the 28th October, 1957.

About 21 members had partaken in the picnic and the day was spent joyfully by the children. The children also visited the 'Smriti Mandir' on the top of the small hill and from there they had a bird's eye-view of the surrounding area which appealed to them very much.

The party returned to the Bhavan at 7-30 p.m.

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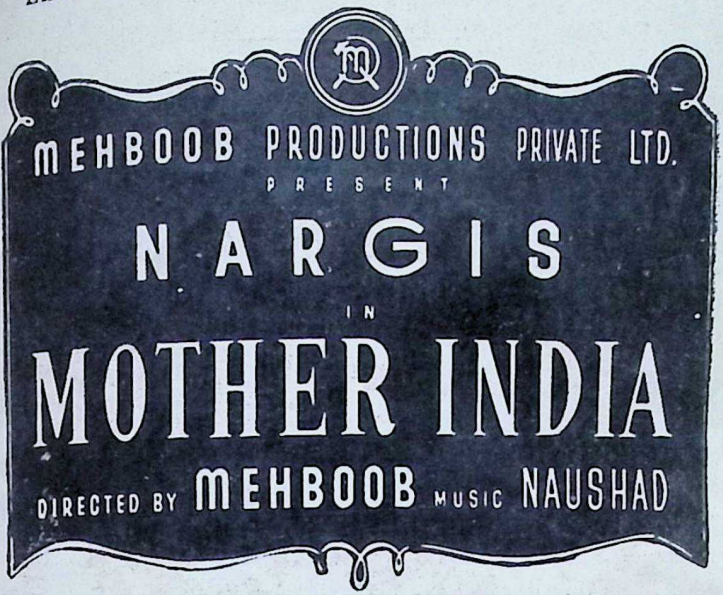

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BHAVAN'S JOURNAL

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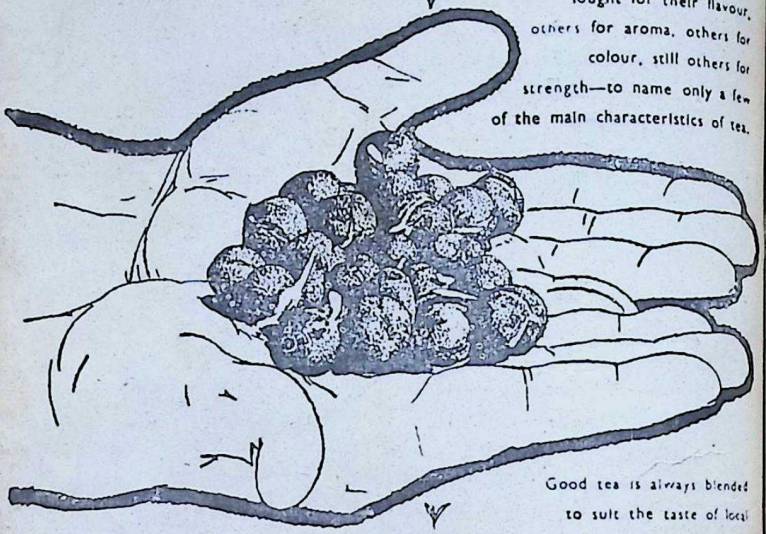

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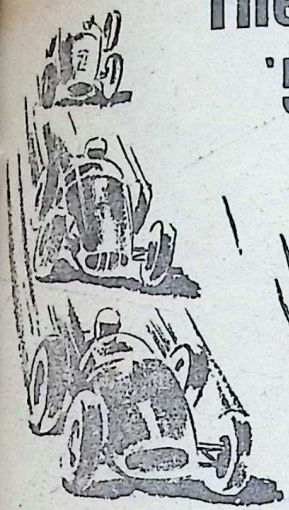

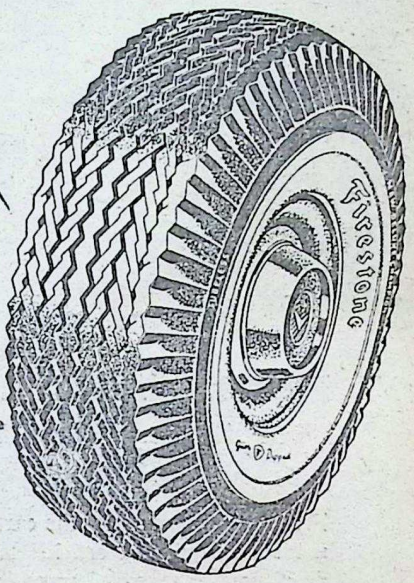

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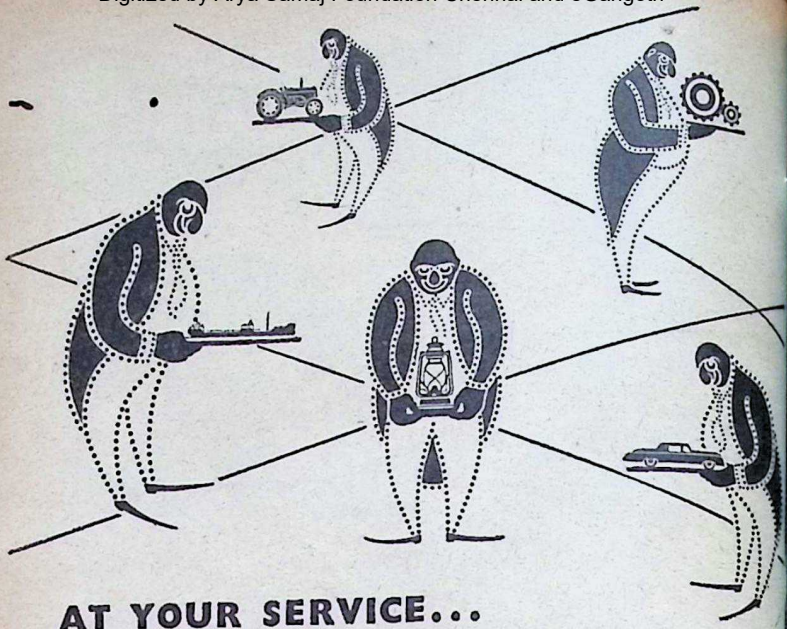

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Meena Kumari

entrusts her skin to Lux Toilet Soap

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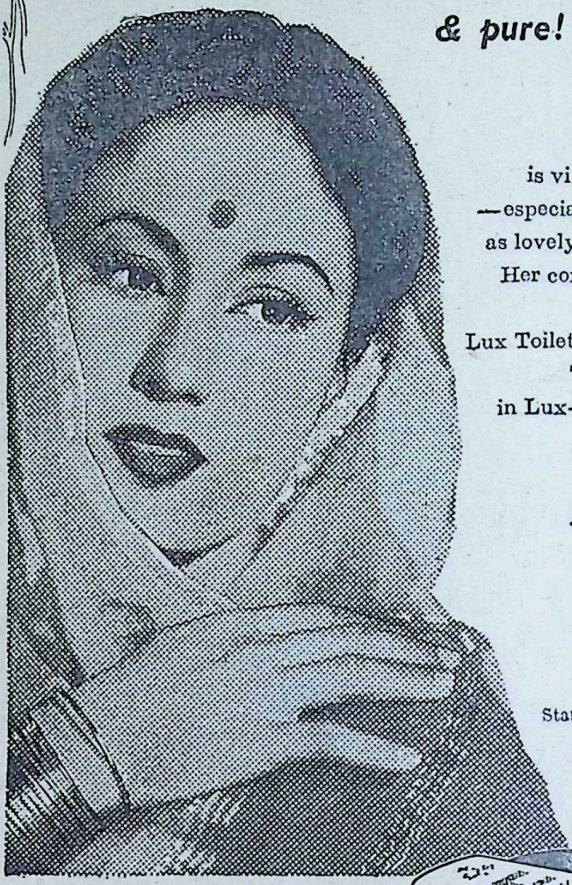

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Let noble thoughts come to us from every side

—Rigveda, I-89-i

BHAVAN'S JOURNAL

GOODWILL

यत् प्रज्ञानम् उत चेतो धृतिश्च
यज्ज्योतिरन्तर् अमृतम् प्रजासु।
यस्मान्नऽऋते किंचन कर्म क्रियते
तन्मे मनः शिवसंकल्पम् अस्तु॥

That which is the source of high knowledge, and is the intellect and the power of memory,
That which is the deathless flame within living beings—
Without which no action whatever is performed—
May that mind of mine will what is good.

—Yajurveda

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Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 142

★ THE POLICE ACTION IN HYDERAB
★ WHAT IT MEANT ★ THE END OF AN

Bharatiya Vidya B
New Delhi.
DECEMBER 15, 19

MY YOUNG FRIEND,

I WILL now tell you what in my opinion was the value of the Police Action in Hyderabad from the historical point of view. It ended an era in our History.

When the Indian troops entered Secunderabad on September 18, 1948, the population was stricken by fear. The State was empty of all beneficent activities, and law and order simply did not exist. The administrative machinery, which had been inextricably mixed up with the Razakar movement, had completely collapsed. The budget of the preceding year showed a deficit of no less than eight crores.

As a result of the Police Action, the face of South India was changed. Normal conditions were restored in Hyderabad and the surrounding States. Business immediately resumed its natural course and the restrictions imp by the Nizam's Government o free flow of trade were rem The public services were o to merit determined by open petitive tests.

The Communist menace i Nalgonda and Warangal dis necessitated large-scale opera by the Army and the special from India which lasted for four years. They were s mented by intensive propag repeated conferences, the esta ment of new villages, the m of roads and the opening up jungles in which the Comm had dug themselves in.

A very serious situation had created by the Nizam's poli attracting Muslims from parts of India to swell the Muslim population. The acti of the Razakars and the Co

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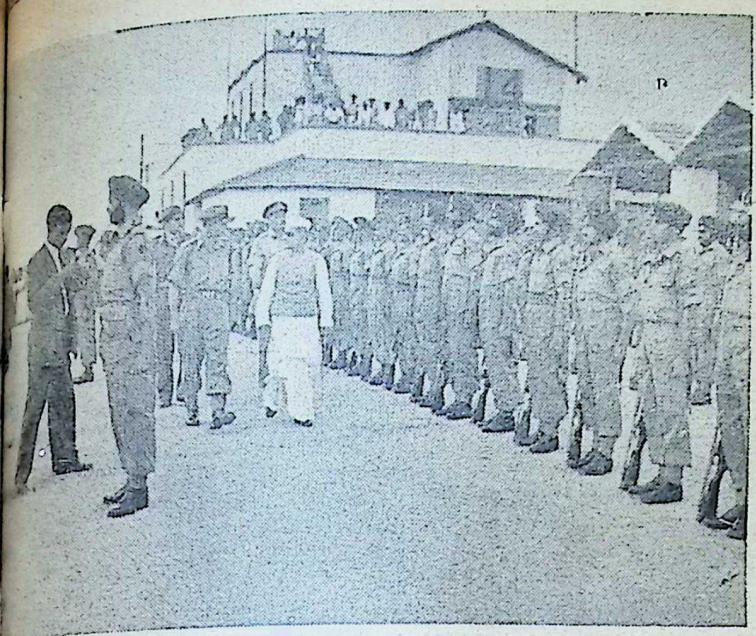

Sri K. M. Munshi inspecting a guard of honour at Hyderabad.

had forced the Hindus in parts of the State to flee to ghbouring Indian provinces. Muslims of the State had igrated to other parts of ut of sheer panic. To this ded the difficulties arising the vast devastations which en wrought by the Razakars e Communists.

problems created by this on had to be solved with care. The Muslims from parts of the Union were sent to the Provinces and the s who had fled from their s were given facilities to re- to them. The Muslims who ffered during the crisis, were resettled and *taccavi* loans were given to the farmers to cultivate lands which had been left fallow. Students who had lost their parents were provided with scholarships. Stipends were given to the widows of those who had been killed and pensions were awarded to their incapacitated dependents. Aid was given to the helpless for getting their children married, housing materials were supplied for the rebuilding or repair of houses damaged by the Razakars and the Communists, and whatever property looted by them was recovered and restored to their owners. Moreover, hundreds of political detenus, who had been rotting in

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prison for months without trial, were released.

Land reform on modern lines was immediately undertaken and *sarf-i-khas*, the main source of the Nizam's terrible power, was taken over. Its merger into the democratically governed Hyderabad marked the end of the most anachronistic system of land ownership in the country; 1,500 *jagirs*, comprising 6,500 villages and covering a third of the area of the State, were abolished.

The apparatus of a modern and free State was progressively set up, at first under the Military Governor and then under a Council of Ministers. With the ushering in of the Indian Constitution on January 26, 1950, Hyderabad became a B State of the Indian Union with the Nizam as the Rajpramukh, its constitutional Head. Early in 1952, the first General Elections set up a Legislature in the State, elected on the basis of adult franchise with a Government responsible to it.

The First Five Year Plan was introduced in Hyderabad together with the rest of the country. Over thirty irrigation projects were taken on hand; thirty-four Development Blocks, covering 4,000 villages and involving a population of three million, were set up; power-projects were launched and co-operative movements were inaugurated. A movement to afforest the eroded lands was started and facilities for public health and medical aid multiplied.

Hindi and the regional langu were placed on a footing of lity with Urdu, and every v with a population of 5,000 or was provided with a school. Osmania University ceased to hot-house for breeding fa conquistadors and began to tion as a normal Indian Unive without any communal bias.

As normal conditions prev the Police budget was consid ly reduced.

On November 1, 1956, th State of Hyderabad, the last tige of the Mughal Empire, dissolved. Its Telugu, Ma and Kannada speaking su were joined to the people h geneous to them in language social structure in the neigh ing States.

But for the Police Action, of this would have been pos

From a long term point of the collapse of Hyderabad w significant event in the histo India, for the Nizam's rule wa last and the most outworn re the Mughal Empire.

The Nizams would have thrown on the scrap-heap of tory by the Marathas long b the end of the 18th century, not the East India Company m tained them in its own inte After 1857, the British Crown them, together with other In princes, in power as a pote reservoir of strength in the e of a country-wide anti-British burst. Later, the Nizams the most glittering pendants t

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rial Crown, as also counter-
ts against militant nationa-
The Nizam's Hyderabad had,
efore, survived because the
ish rulers were interested in
taining them, though the
e of the State had to pay a
y price for it.

we saw before, the Nizam
permitted to function as an ir-
nsible potentate in matters
ternal administration; in this
ect, he was subject only to the
ol of the British Resident,
through him, of the Governor-
eral. He maintained his hold
the State because of the enor-
s wealth which he had collect-
d with the help of a subser-
feudal order, as also with the
ort of the Muslim community
h had a vested interest in
taining a pro-Muslim rule.
serve his own ends, Nizam
n VII was also exploiting
munal rivalries. He exercised
ower with the aid of a vast
of the weapons which had
at the disposal only of medie-
royalty: patronage, arbitrary
r, espionage, intrigue, vast
rces and religious fanaticism.
the pre-British days, the ur-
Muslims, mostly the descen-
s of local converts, had
loped a conquistador outlook
rds the Hindus. This was
lenged by the Hindus who
loped a fierce consciousness
eir superiority in race, religion
ocial purity. As a result, the
ims looked upon Hindus as
and cowardly. The Hindus,
bullied or coerced into humiliating submissions, harboured a smouldering resentment.

During the British regime, the Hindus, being more adaptable, acquired wealth, position and prestige. The rule of law and the equality which they enjoyed before the law also gave scope to their intelligence and power of organization. They were, therefore, able to challenge the conquistador spirit of the Muslims in various parts of India by corresponding aggressiveness.

If the Muslims tried to consolidate their community and strengthen it by converting Hindus to Islam, the Hindus reacted by similar movements of *sangathan* and *shuddhi*. If the Muslims Arabicised Urdu, the Hindus Sanskritized Hindi. When the Muslims tried to retain their ancestral memory as the conquerors of India, the Hindu racial memory reverted to the glory of the pre-Muslim period or to the heroic deeds of those who fought the Muslim invaders in the Era of Resistance.

In the name of religion, the Muslims insisted on their right to carry the sacrificial cow on the public roads. At the same time they denied the Hindus the right to play music on public roads before the mosques. The Hindus resisted. Hindu-Muslim riots followed.

But the new Indian nationalism soon became a powerful force. It was a composite sentiment based upon the Western concept of

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nationalism, as also upon the Hindu attitude towards India as the sacred Motherland. This new force brought an overwhelming majority of Hindus and a small section of Muslims together in the struggle to fight foreign domination. However, there were large sections of Muslims who were not able to share this group consciousness with the rest of India. They, therefore, challenged the very idea of Indians being a single nation. Communal separativeness, enforced at all costs, thus became a challenge to Indian nationalism.

The Indian National Congress, the architect as well as the instrument of Indian nationalism, was for several decades dominated by Mahatma Gandhi and his devoted band of followers, both Hindus and Muslims. It exercised great self-restraint. But for it, Muslim separativeness would have led to the growth of fierce Hindu aggressiveness.

When the transfer of power from the British to Indian hands became a clear possibility, the separativeness which dominated certain sections of Muslims found expression in growing demands. They wanted separate electorates; communal weightage; then, a balance of Hindu-Muslim provinces in the Federal Government; later, a claim to equality of representation with the Hindu community. In this way they blocked the progress towards freedom for several years. Ultimately, when freedom was at hand, this separativeness took the shape of a blunt r to live in the same country determination to establi separate homeland.

The Indian revolution wa cipally backed by moral Naturally therefore, national could not be a party to re the areas predominantly oc by Muslims against their

When the Mughal Empi disintegrating, whatever and power the Nizams po was upheld by an aristocrac posed of Muslims and When the Nizams found selves weak against the Para Power, they also found tha could develop internal st only by uniting or parting t communities and producing ing alliances as the occas manded. In this game of taining a balance of pow Nizams often found the more dependable. This ear the Nizams the reputation o fair to both the communities

But with Muslim separati growing in strength in the India, these old traditions soon forgotten.

Hyderabad was the larges in the country, with Osm at its head, a ruler anxious t strength from Muslim co lism to maintain his aut Muslim adventurers from the State and even from were, therefore, attracted State. Many of these new to the civil and military had no local associations

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upon the Hindus as inferior
As a result, once the
decided to become the Head
Islamic State, the fanatics of
North who held power in the
emerged as a source of
rth. During the decades of
unal tension in the country,
elements became ardent pro-
ists of the policies of the Mus-
League.

e Pakistan was conceded and
Congress installed in office at
Delhi, communal fanaticism
its hold over vast sections of
Hindus. The fanatic impulse
g the Muslims who remain-
India was also curbed, at
on the surface.

these new developments
ed little impression on the
Indian Muslims of Hydera-
Like the Bourbons, they
learnt or unlearnt any-
The Ittehad, inspired and
nated mostly by the Indian
ms, was also aided by local
turers. Its natural ambition,
fore, was to build a modern
st centre of communal aggres-
ess in India on the crumbling
e of the State. Kasim Razvi
their voice. Their object,
ly concealed, was to esta-
Islamic domination, with or
ut the aid of Pakistan, first
Hyderabad, then of the South
ultimately of the whole of
a.

d this attempt succeeded, it
d have precipitated so power-
Hindu sentiment as to have
spelt the end of a free democracy in India. It would also have arrested its march towards a modern democratic State. The end of the Ittehad, therefore, served to bury this potential catastrophe once for all.

In Hyderabad the communal problem became mixed with the problem of Indian Princes. I think Professor Coupland was the first to draw the distinction between the two problems. The communal problem related to the Muslims sharing power with the Hindus under one Central Government. The problem of the Princes revolved round the fate and position of the ruling dynasties after the States were integrated. The Nizam's bid for independence was the product of the problem of the Princes.

For many years, the Nizam had been hypnotized by the British into the belief that he had a special position in India. He was, therefore, anxious to maintain that position and perpetuate his dynastic rule. According to Campbell-Johnson, the Nizam was reported to have said that the fate and policy of the other Princes in India were no concern of his and that he regarded them as noblemen to whom certain courtesies were due. This attitude showed the Nizam's lack of realism. The Indian States system, created by the British, was one and indivisible; it drew no distinction between the big and small rulers. But the Nizam lived in bye-gone times when the

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Mughal Emperors called the ancient rulers of Rajasthan mere zamindars!

If the Nizam had little realism, he had less knowledge of history. He could never realize that Hyderabad owed its birth to the turmoil of 18th century politics in India; its continued existence, to spoon-feeding by the foreign power. When he saw that the British had decided to withdraw from the country, he thought that he could fill the vacuum of power by communal fascism, with himself as its head and symbol.

Throughout the eighteen months during which India was being integrated, the Nizam was the master of the situation in Hyderabad, except during the last few days before the Police Action. The delegations which went to and fro, the pinchbeck Feuhrer and his Razakars, the Laik Ali Ministry and the army, only played their allotted part in an orchestra, of which the Nizam himself was the conductor.

No doubt, the personalities of Kasim Razvi, Laik Ali, Moin Nawaz Jung and others cannot be forgotten. However, neither the part they played nor the communal aspect should be allowed to overshadow the reality of the situation. It was a game of power politics, in which a medieval dynasty struggled to survive the revolutionary changes in India. The communal and religious factors were only brought into play to help the Nizam in carrying on the struggle.

When viewed in the contex the process which transfor India into a free and united na the Hyderabad episode was an happy one; in a sense, it was graceful. During this proces large number of Indian Prin spurred on by patriotism, prompted by a sense of the in table, made great sacrifices came out unscathed from ordeal. For some of them, like rulers of Udaipur, Bikaner, J pur, Mysore, Baroda and Ja and their advisers, history w have nothing but undiluted miration. Had they stood India's destiny would have frustrated. Of them all, the Ni alone could not stand the test, in the dying struggle of an i tution which was doomed to d he went down before the inevit forces of the history.

If Hyderabad had remained integrated with the rest of In the country would have felt raged. The communal fascis the Ittehad would have devel into a civil war between the c munities. The Muslims of In who had been accepted as an i gral part of our democratic soc would have come to be lo upon as hostiles.

If the Police Action had been layed, the egregious insolence the Razvi group would have gr to formidable dimensions. Hindus would have been for into the arms of the Commun The ferment would have sp not only in the border districts

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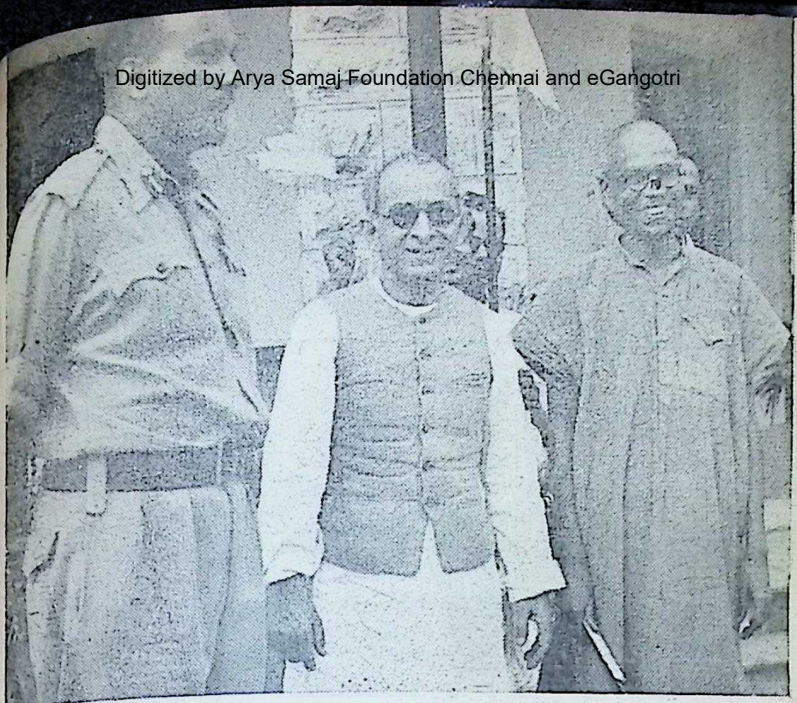

Major-General Chaudhury who led the Operations, Sri K. M. Munshi and Swami Ramananda Tirtha, then Chief of the Hyderabad Congress after the Police Action.

three surrounding States, but the whole of the South. Peace security would have been endangered and Communist infiltration made easy.

In India's onward march to national solidarity, the integration the Princely States was only a milestone. The Nizam and the ehad barred the way. In utter regard of the forces which were ding to the consolidation of the ation, they hoped to isolate the ople of the State by mobilising mmunal fanaticism.

When Hyderabad collapsed in September 1948, parochialism lost its armed battle.

By the Police Action, the people of India not only met an internal challenge; they fulfilled the destiny which had been denied to them by the accidents of history.

With the close of the Hyderabad episode, therefore, an era came to an end.

Yours sincerely,

K. M. Munshi

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SCENES from Ramacharitamanasa by Goswami Tulsidas

RAMACHARITAMANASA is a gem of purest ray serene and its author Goswami Tulsidas is rightly revered as the pioneer of Hindi literature, as one who broadened its frontiers and widened its vision. This classic delights by stimulating the imagination and gives a new beauty to life. It is the authentic and authoritative exposition of India's golden age.

Tulsidas was born in 1533 A.D. in the Rajapur village situated in Banda district of Uttar Pradesh; and he died full of years and honours in 1624 A.D. Tradition has it that the child born with the Ramnam on his lips, had at birth the full set of thirty-two teeth and the physical development of a five-year old child. This impelled the people to regard him as a child of ill-fortune and the infant was abandoned in a forest. According to legend, Parvati, the consort of Lord Siva, looked after the child who was said to be the reincarnation of Sage Valmiki.

Tulsidas was educated at Kashi. He went on a pilgrimage to several holy places. He was initiated into the TARAKA MANTRA by his guru Nanddas.

On reaching man's estate, Tulsidas married Ratnavali and the couple had a son. Legend has it that he was so infatuated with his wife that when she once went to her parent's place, he tried to follow her. His wife chastised him: "If you show half as much devotion to Sri Rama, you would attain salvation." This opened Tulsidas's eyes; and it proved to be the turning point in his life. He became a sannyasin and went on pilgrimage to Puri, Rameshwaram, Dwaraka, Badarikashram, Chitrakut, Prayag and Brindavan.

Tulsidas is credited with having obtained DARSHAN of Sri Rama and Hanuman and of Yajnavalkya and Bharadwaja. Lord Siva and Parvati commanded Tulsidas to compose the RAMACHARITAMANASA and Tulsidas on

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completing the book, placed it at the feet of Lord Vishwanath at Banaras who set his seal of approval.

RAMACHARITAMANASA is divided into seven cantos. The first two are the longest and deal with the birth, childhood and marriage of Sri Rama as also his exile. The book is permeated through and through with BHAKTI and a perusal of the book, besides intellectually stimulating and morally sustaining, will earn for the reader the benediction of Sri Rama.

I. CHARIOT OF RIGHTEOUSNESS

[The battle between Rama and Ravana was still going on. After the destruction of his powerful and huge army, Ravana, mounted on chariot, himself came to the battle-field equipped with arms. Sri Rama was without his chariot still now. Seeing this, Vibhishana became anxious and expressed his apprehension to Sri Rama.]

"सुनहु राम रावन रथ बिरथ रघुबीरा।
देखि बिभीषन भयउ अधीरा॥
अधिक प्रीति मन भा संदेहा।
बंदि चरन कह सहित सनेहा॥"

Seeing that Ravana was mounted on a chariot and Raghubir on foot, Vibhishana became apprehensive, rendered anxious by his great devotion He fell at Sri Rama's feet and said affectionately:

"नाथ न रथ नहिं तन पद त्राना।
केहि बिधि जितब बीर बलवाना॥
सुनहु सखा कह कृपानिधाना।
जेहिं अस होइ सो स्यंदन आना॥"

"Lord, Thou hast no chariot, nor anything to protect Thy body, nor shoes on Thine feet. How wilt Thou overcome this stalwart hero?"

"Hearken, my friend," said the Lord of Grace. "The victor needs a far different chariot."

"सौरज धीरज तेहि रथ चाका।
सत्य सील दृढ़ ध्वजा पताका॥
बल बिबेक दम परहित घोरे।
छमा कृपा समता रजु जोरे॥"

"Manliness and courage are the two wheels of that chariot; unflinching truth and character are the banners it flies; strength, discrimination, self-restraint and benevolence are its horses, harnessed with forgiveness, mercy and equanimity."

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"ईस भजन सारथी सुजाना।
बिरति चर्म संतोष कृपाना॥
दान परसु बुधि सक्ति प्रचंडा।
बरबिज्ञान कठिन कोदंडा॥"

"Prayer to God is its skilful charioteer, dispassion his shield, and contentment his scimitar; charity is his axe and intellect his keen spear and the highest wisdom his unyielding bow."

"अमल अचल मन त्रोन समाना।
सम जम नियम सिलीमुख नाना॥
कवच अभेद बिप्र गुरु पूजा॥
एहि सम बिजय उपाय न दूजा।
सखा धर्ममय अस रथ जाके।
जीति न एकहिं कतहुँ रिपु ताके।"

"His quiver is his pure and unwavering mind, filled with the arrows of restraint, control and pious observance. Worship of Brahmanas and the *guru* is his impenetrable armour. There is no other equipment for victory parable to this. There is no my friend, who can conquer who rides upon this chario righteousness (dharma)."

"महा अजय संसार रिपु, जीति सकइ सो
जाके अस रथ होइ दृढ़, सुनहु सखा मतिधी

"Listen, my resolute friend who possesses so powerfu chariot as this is a warrior wh vanquish so mighty and i cible a foe as birth and d Hearken unto me and fear no

"सुनि प्रभु बचन बिभीषन,
हरषि गहे, पदकंज।
एहि मिस मोहि उपदेसेहु,
राम कृपा सुखपुंज॥"

"Vibhishana rejoiced to hear words of his Lord and clasped lotus feet and cried, "Thou taken this occasion to teach wise lesson, O Rama, sum grace and bliss!"

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SCENES from NARAYANEEYAM
of Narayana Bhattadiri

BHAKTA DHRUVA

Narayana Bhattadiri, the author of this work, lived between 1516 and 1546 A.D. He was a Namboodiri Brahmin, born in Meppattur Illam, in the village of Perumanam, on the bank of river Neela, in North Malabar. His father's name was Matridatta Bhattadiri.

Narayana did not acquire much learning till a late age but after his marriage in a Pisharodi family, he studied the Vedas from Achyuta Pisharodi, a learned member of the same family.

Narayana Bhattadiri had an attack of rheumatism. To get himself cured of this disease, he worshipped Lord Krishna, the presiding deity of Guruvayur.

Incidentally, legend has it that when Dwaraka was about to be submerged into the ocean, Lord Krishna instructed Uddhava to ask Guru (Brihaspati, the preceptor of the Devas) and Vayu to take away His *vigraha* and instal it in a suitable place. Guru and Vayu selected this place and so it has come to be known as Guruvayupura or Guruvayur.

Narayana Bhattadiri composed one *dasaka* or ten *slokas* every day. In this way he composed over 1000 verses, 1036 to be exact, which has come to be known as *Narayaneeyam*. It is said that Lord Krishna, the deity of Guruvayur, to Whom these *slokas* are addressed, set His seal of approbation by nodding His head at the completion of the composition and recital of each stanza by Bhattadiri.

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This panegyric on Lord Krishna is one of the finest works in devotional poetry. It summarises *Srimad Bhagavata* in a scholarly manner. The verses are singularly beautiful and devotional in fervour. From the time of Narayana, these verses have helped and continue to help immensely a large body of people who are rapt with devotion in securing permanent relief from chronic ailments, physical as well as mental. Even to-day numerous devotees recite these poems with fervour in the precincts of the sacred temple and elsewhere and achieve supreme bliss.

This work is not only an excellent *stotra* being an effusion of devotional sentiment but also a Kavya on account of the wealth of poetical merits. It is regarded as being equal in religious merit to *Srimad Bhagavata* and is recited with reverence by young and old.

The present instalment consists of one chapter dealing with Bhakta Dhruva. The English translations are by Sri M. K. Krishna Iyer, New Delhi.

उत्तानपादनृपतेर्मनुनन्दनस्य
जाया बभूव सुरुचिर्नितरामभीष्टा ।
अन्या सुनीतिरिति भर्तुरनादृता सा
त्वामेव नित्यमगतिः शरणं गताऽभूत् ॥

Manu's son, King Uttanapada, had a favourite wife, Suruchi, on whom all his affections were bestowed. Towards his other wife, Suneeti, the King evinced indifference and neglect. In her helpless condition, Suneeti constantly prayed to Thee for her salvation.

अङ्के पितुः सुरुचिपुत्रकमुत्तमं तं
दृष्ट्वा ध्रुवः किल सुनीति सुतोऽधिरोक्ष्यन् ॥
आचिक्षिपे किल शिशुः सुतरां सुरुच्या
दुस्सन्त्यजा खलु भवद्विमुखैरसूया ॥

Once seeing Uttama, the young son of Suruchi, sit on the lap of his father, Suneeti's son, Dhruva, attempted to do likewise. He was then severely rebuked by his step-mother, Suruchi, in utter disregard of his tender age. S... wonder! People devoid of devo... to Thee, cannot, indeed, free th... selves from envy.

त्वन्मोहिते पितरि पश्यति दारवश्ये
दूरं दुरुक्तिनिहतः स गतो निजाम्...
साऽपि स्वकर्मगतिसन्तरणाय पुंसां
त्वत्पादमेव शरणं शिशवे शशंस ॥

Smarting under the rebuke his step-mother in the very p... sence of his befuddled, infatu... father, the little boy appro... ed his mother, Suneeti, sobb... Pained beyond words, yet po... less to afford redress, she adv... him to practise devotion to T... lotus feet, adding that it was only sure and proven method o... to men to obtain release from effects of Karma and attain e... lasting glory.

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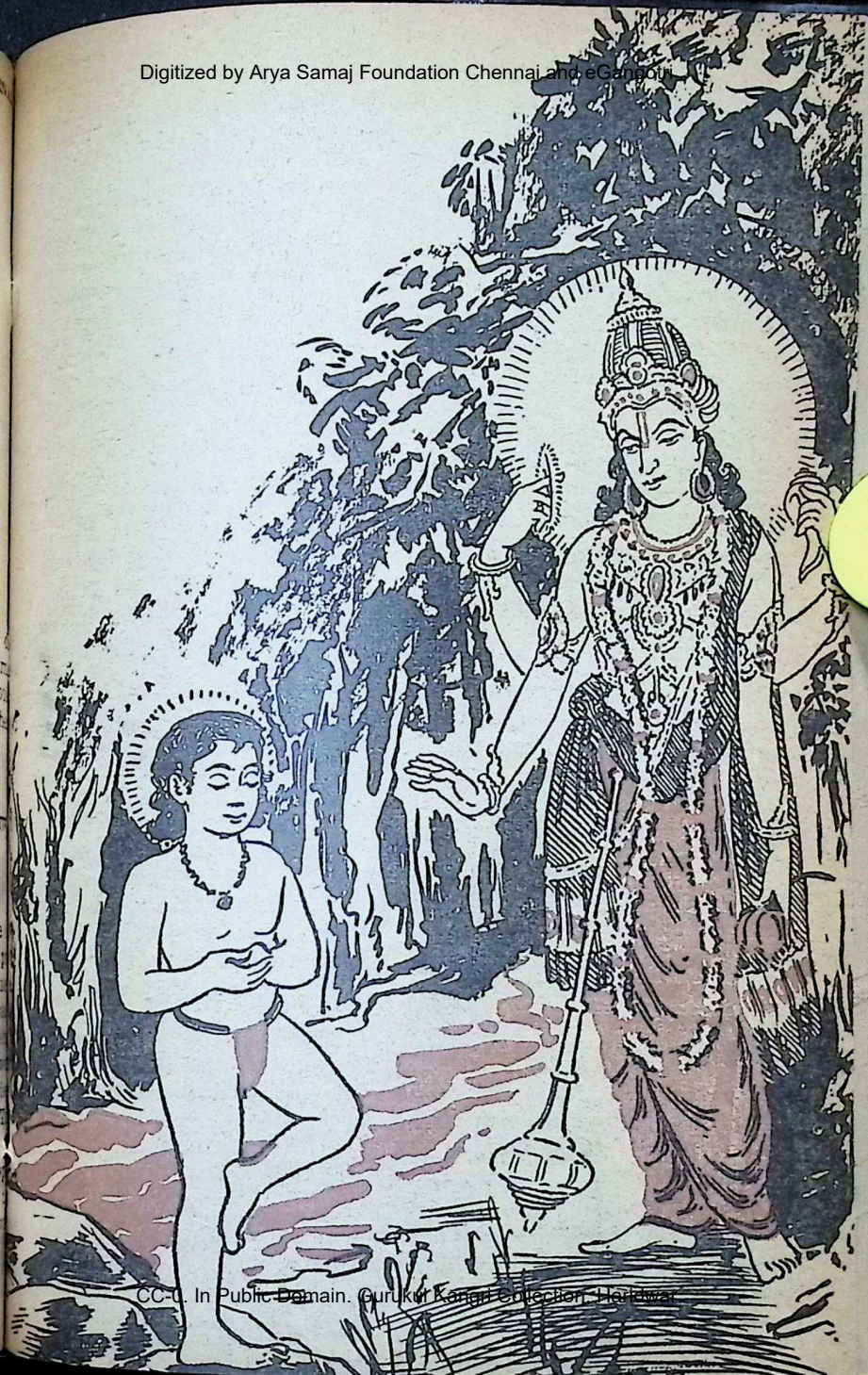

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आकर्ण्य सोऽपि भवदर्चननिश्चितात्मा
मानी निरेत्य नगरात्किल पञ्चवर्षः ॥
सन्दृष्टनारदनिवेदितमन्त्रमार्ग-
स्त्वामारराध तपसा मधुकाननान्ते ॥

Taking his mother's advice deeply to heart, the boy, only five years old, yet steeped in self-respect, left the city resolved to propitiate Thee. Meeting Sage Narada on the way, and obtaining blessing and detailed guidance from him, he proceeded to Madhuvana and commenced his penance directed towards Thee.

ताते विषण्णहृदये नगरीं गतेन
श्रीनारदेन परिसान्त्वितचित्तवृत्तौ ।
बालस्त्वदर्पितमनाः क्रमवर्धितेन
निन्ये कठोरतपसा किल पञ्चमासान् ॥

King Uttanapada, who was smitten with remorse at the departure of Dhruva, was comforted by Sree Narada who happened to visit the capital. Meanwhile, the young boy, deeply absorbed in Thy contemplation, made rapid progress in his terrific penance within five months.

तावत्तपोबलनिरुच्छ्वसिते दिगन्ते
देवार्थितस्त्वनुदयत्करुणार्द्रचेताः ।
त्वद्रूपचित्रसनिलीनमतेः पुरस्ता-
दाविर्बभूविथ विभो गरुडाधिरूढः ॥

By the end of this period, the entire universe felt suffocating distress. Being entreated, on the one hand, by the Devas to intercede and moved, on the other, by sublime compassion towards Thy tender devotee, O Lord! Thou appeared before him, who was immersed in joy, seated on celestial Garuda.

त्वद्दर्शनप्रमदभारतरङ्गितं तं
दृग्भ्यां निमग्नमिव रूपरसायने ते ।
तुष्टूषमाणमवगम्य कपोलदेशे
संस्पृष्टवानसि करेण तथाऽऽदरेण ॥

Delirious with joy on seeing Thee, his eyes became rivetted on the alchemy of Thy form. Noticing his evident desire to give vent to expression to his feelings, Thou affectionately touched his cheek with Thy divine conch, Panchajanya, the *sabdabrahma*.

तावद्विबोधविमलं प्रणुवन्तमेन-
मभाषथास्त्वमवगम्य तदीयभावम् ।
राज्यं चिरं समनुभूय भजस्व भूयः
सर्वोत्तरं ध्रुव पदं विनिवृत्तिहीनम् ॥

Immediately, cured of his *ajn*, there flowed from the tender lips of Dhruva an immaculate stream of praise. Thereafter, Thou addressed him in the following words:

"Dhruva, after reigning over the realm for a long period, enjoying regal honours and pleasures, you will attain the most glorious and exalted state from which there can be no fear of descent."

इत्यूचुषि त्वयि गते नृपनन्दनोऽसा-
वानन्दिताखिलजनो नगरीमुपेतः ।
रेमे चिरं भवदनुग्रहपूर्णकाम-
स्तातेगते च वनमादृतराज्यभारः ॥

When Thou departed after blessing him, the young prince returned to the city to the great joy of its citizens. On his father relinquishing the throne and retreating to the woods for meditation

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...scribed penultimate state—...naprastha) Dhruva became king ...the realm and ruled the country ...fully for long.

यक्षेण देव निहते पुनरुत्तमेऽस्मिन्
यक्षैः स युद्धनिरतो विरतो मनूक्त्या ।
शान्त्या प्रसन्नहृदयाद् धनदादुपेतात्
त्वद्भक्तिमेव सुदृढामवृणोन्महात्मा ॥

O, Lord! Once Uttama, son of ...ruchi, was killed in a fight with ...Yaksha. The angered Dhruva ...ught to fight the Yakshas to ...enge the death of his brother. ...t his grandfather Manu inter...ned and advised Dhruva to ...sist, pointing out the im...opriety of causing destruction of ...nocent Yakshas. Magnanimous ...nature, Dhruva readily respond...d to the wholesome advice. Im...ensely pleased with the peace so created, Kubera, the lord of Yakshas, came and solicited him to accept a boon. Mahatma Dhruva craved Kubera's blessings to strengthen his devotion to Thee.

अन्ते भवत्पुरुषनीतविमानयातो
मात्रासमं ध्रुवपदे मुदितोऽयमास्ते ।
एवं स्वभृत्यजनपालनलोलधीस्त्वं
वातालयाधिप ! निरुन्धि ममामयौघान् ॥

In the end, boarding the *vimana* specially brought by Thy celestial ambassadors and accompanied by his mother, Dhruva attained the position of the highest eminence among celestials, there to dwell eternally, shedding lustre and hope to all mankind. O! Guruvayurappa! I humbly implore Thee who delights in protecting Thy servants, to free me from the manifold afflictions that torment me.

Uttanapada signifies the man who aspires for progress. He has to choose between Suneeti or right conduct and Suruchi or desire. Dhruva, the Permanent, signifies the result of right conduct.

—H. H. Sankaracharya of Hariharpur.

Always use

G. G.

SUPERFINE MISKI
ASAFOETIDA

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RELIGION IS REA

RAJEND

Rashtrapati Rajend Prasad completed years on the 3rd of month. He embodies his person, character achievement, the high values of Indian cultu His great qualities of he and heart have endear him to the nation which

BASICALLY all faiths have one and the same object, namely, enabling the human soul to attain to its full height of evolution so that man can achieve real peace or *moksha* or *nirvana;* in other words, man may lose his identity with that of the Supreme Being and get absorbed in Him. This aspiration of man is so strong and so natural that no other urge can give him surer guidance in life.

The moment we touch the level of true religion, mutual suspicions and bickerings disappear and man is face to face with a breadth of vision before which all human beings appear as equal. Spiritual view of life is another name for this feeling. It should be quite clear that genuine peace and happiness of man are inextricably linked with this view of life.

It does not mean that bodily comforts and material prosperity should be necessarily eschewed. What is meant by saying it is that this prosperity should not be mistaken for life's *summum bonum.* Material well-being may be looked upon as one of the means for achieving the highest good.

We find a number of faiths and religions prevalent in the world. On account of the differences in time and space, religious faith has taken different forms and we find people divided among vari faiths. As a result of for rituals and external symbol these differences have gone deep that we find in history turning against man, tribe aga tribe and country against coun

On occasions, keen on dest ing others in the name of relig man has not strained from sh ding blood. The number of gious wars in human history is gion and the suffering caused them is indescribable. While, the one hand, we find man res ing to injustice, narrowness cruel behaviour in the name of ligion, on the other we also the spectacle of many a faith person inspired by religion p ing through untold sufferings ev to the extent of giving away life. Alas, it is not possible to even today that man has outliv the animal instinct which imp

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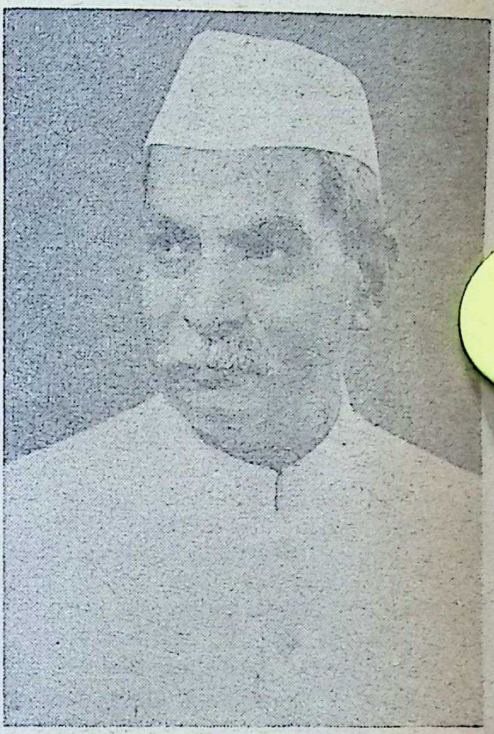
BASIS OF PEACE

RAJENDRA PRASAD

...in the prayer that he ...y live the Vedic span ...hundred years.

This article is an ex...ct from his speech in ...w Delhi last month ...en he inaugurated the ...nference of World Reli...ons.



...m to believe that his views alone ...e right and to persuade others ... force and repression to accept ...s beliefs.

The progress of science has ...ought us face to face with ano...r difficult and complicated pro...em. In the wake of his mastery ...er Nature and its forces man ...s begun to look upon himself as ...niscient, and indeed it would ...t be surprising at all if mistak...g material prosperity and com...t for the ultimate goal of life ...were to consider himself as om...potent also. The basis of reli...us belief is not material but ...ritual in nature.

Although this idea is as old as ...e cosmos, yet unfortunately it ...pears to have remained dormant ... a moving force. Perhaps it is ...e to the predominance of mate...listic outlook among the people. ...ith the help of science man has ...gely succeeded in analysing and controlling the forces of Nature and this startling progress has laid before him the snare of delusion.

Man has not been able to free himself from the excessive influence of materialism, though as a result of latest researches science itself seems to be overgrowing and surpassing the bounds of materialism and coming closer to a recognition of the spiritual forces.

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The situation which we are facing today as a result of the invention of destructive weapons is such that in sheer self-protection we are beginning to incline towards spiritualism. It is gratifying that in unchecked advance of the means of destruction man now sees the ghost of his own annihilation and has thus been persuaded to look elsewhere for a way out of this quandary.

The only way which can help him in this predicament is the way of truth and non-violence. This alone can give man real peace and happiness.

Be that as it may, there can be no doubt that man can neither benefit fully from the advance of science nor escape his sure doom without giving due place in life to religious or spiritual values.

There are certain facts in life which appear to be straight and simple and apparently within easy grasp. We see those things clearly and feel the truth of their existence, but for one reason or another turn our back on them or are unable to accept them as such in actual life. It is difficult to say whether the fault lies with our surroundings or with human nature. What is beyond doubt is that to realize these simple facts, to have faith in them and to act up to them in life is the greatest blessing one can imagine or aspire to.

Religion is the foremost among such facts. If we go into the intricacies of philosophy or metaphysics, it will be hard to def religion with all its subtleties a it would be difficult to derive gu ance from it in every-day life.

It would be easier to define re gion if we view it as man's inn experience and thought and beli The finer form of religion is c cerned with man's inner experi ces, which, strangely enough, also responsible for the birth of ligious belief in human mind.

Its outer form, on the ot hand, is seen in one's behavi and actions in every-day life. a wider sense we could say that ligion consists of those beliefs ideas which hold for us the key the mysteries of the origin of and the relationship between m and the Supreme Being.

It is religion or *dharma* wh supplies the real basis for pe for life's highest aspirations for the knowledge of the gr seers. It is also the ultimate g of all devotees' and mystics' sea no less than the aim of all liter endeavour.

Religion thus is not only ess tial but inevitable for man as individual and as a member society.

Our ancestors, our saints *faqirs*, and for religious lea from the very dawn of hist have placed before us the ideals tolerance, faith and respect for religions. This fundamental rig of freedom of belief and of pro gating it for all the citizens have incorporated in our Const tion. There are some who th

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but because we are a Secular State, we do not believe in religion or spiritual values. Far from being so, it really means that in this country all are free to profess or preach the faith of their liking and that we wish well of all religions and want them to develop in their own way without let or hindrance. It does not mean that man should consider himself free from all those injunctions and social restraints which have been responsible since the earliest times for organised and regulated life and which are inevitably necessary for the development of his individuality and the evolution of the ideal social order.

It means that no individual or society should dominate other individuals or societies by suppressing them and that every one must have full scope of development. This will be possible only when every individual and every society shows respect for the feelings and interest of others.

Suppression of others must not be considered merely as against principles of fairplay but also as incompatible with one's own real self-interest. Thus alone can the feeling of genuine love and tolerance be brought about without which true peace and happiness of the individual and the society will ever remain a mirage.

That we are fallen upon an age in which corruption is barely not universal is universally confessed... A few years longer and perhaps all endeavours will be vain.... We may be delivered to our enemies or abandoned to that discord which must inevitably prevail among men who have lost all sense of divine superintendence and have no higher motive of action or forbearance than present opinion of present interest. ...Let religion be once more restored and the nation shall once more be great and happy.

—Dr. Johnson.

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ONE hears about spiritual cures. The healer prays to God, and there is response. The patient gets cured. Some people practise the art of spiritual healing with success, and the method they adopt is to pray to God and also to put the patient in a suitable frame of mind, so that the patient may, from a distance or from proximity, be in a condition to keep his mind in tune with the mind of the healer. The rest is being done by God. That is the way in which spiritual healing is explained.

Now let us see how the Yogic process is being applied to this matter. The healer evidently is using the emotional aspect of his mind for the purpose of fixing his mind upon a particular point, the point being an intensified thought that something should happen. That is the idea that is kept in the forefront of his mind. He does not allow any other idea in any manner affecting or disturbing this one idea that he wants to keep before him. In the present case only one idea is there: the patient must recover, and no other idea is allowed to enter into the healer's mind for the time being.

Now let us see what happens. when you are able to utilise one of these three aspects, the emotional, the intelligence or the determination aspect, for the purpose of making the mind rest only on a single point, the other two aspects are subordinated. In the devotee's case, the emotional aspect predo-

Chit Shak

THE MIRACLE MAK

SWAMI SADANANDA

minates. There is no permis given to the mind to think a the causes and the effects, a the reason for a particular act the effect which follows as the There is no permission allowe one's own mind to dwell upon law of causation which is b up with an act.

An act has to take place in and space. The result of allowing the emotions to pl prominent part in the suppre of the activities of your mi that causation is stopped. ideas of time and space are t cended. These are the three tations of the mind and bec there is only one idea there is bound up with the emotion has been stirred up within healer, the result is the mind not function, and when the does not function, the soul or *Jivu* is able to transcend the tations of the mind and pass the region from where the itself gets its energy. The tain-source is reached.

That is the field which is narily spoken of as the field

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Swami Sadananda

iration, but really it is the field *Chit Shakti.* In that region ere is no differentiation into eling, willing and knowing. All se powers are there as an un-ided whole in the form of un-ited energy. That is the reason y it is spoken of as Chit Shakti. ere, knowledge, emotion and wer are all combined. To know thing means to have the power doing the thing. That is the d of Chit Shakti. The person o is functioning in that field has owledge in the form of power. Suppose, a Siddha takes up a ce of carbon and says it is a dia-ond. When he hands it over to u, it is a diamond. The very men-n that the carbon is diamond ings about the transformation of e carbon into diamond, for there no idea separate from power.

On the other hand, when the power trickles down into the mind, the undivided composite power is differentiated into three things: feeling, willing and knowing. And when you receive it as knowledge, you receive it as an idea, and the result is that scientifically we know that diamond is carbon, but it is only as an idea. We are not able to transform one thing into another, which the Yogi is able to do, because he transcends the limitations of the mind, namely, causation, time and space.

So, when the spiritual healer thinks intensely of God, he is, whether he is conscious of it or not, taking himself beyond the limitations of the mind into the region of Chit Shakti. When the healer prays to the Lord, so that the Lord may help the patient, what happens is that the emotion aspect of the healer is utilised. A Jnani would apply the intelligence aspect of it. A Bhakta would use the emotional aspect. Then the healer's sole activity or force functions in the field of Chit Shakti.

The Chit Shakti is not confined to one individual. It is a common Shakti, and everybody is in a position to derive the force from the Chit Shakti wherever he might be. And therefore, when the healer concentrates his attention and makes a prayer intensely by developing his own emotion to the extent of making himself forget the intelligence aspect and the willing

(Continued on page 59)

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In the last instalment of this article the author had described Sri Aurobindo's ideal of the divine life of man and the new civilisation to come under the spiritual genius of India which will provide the solution for the problems of mankind. Sri Aurobindo's seventh Samadhi anniversary was observed on the fifth of this month all over India.

Sri Aurobindo and the FUTURE of INDIA

Sisirkumar Mitra

IT is not possible to define what exactly will be the essential elements of this new civilisation. They will be determined by the Divine Shakti who will create it. But there is no doubt that they will be spiritual in their intention and effect. Its poetry will sing of the New Dawn. It will be the utterance of the deepest soul of the spiritual man and of the universal spirit in things. Its art will express the truth of the Spirit in the beauty and delight of existence.

Its education will embrace all knowledge and its whole trend will be to unfold the self in infinite directions. Its science will be the knowledge not only of the world and Nature in all her processes used for material ends but also of the workings of the Divine in man and in every natural phenomenon and beyond. Its sociology will regard every individual as a soul growing to perfection, will seek help and power from the perfected ones for the general well-being of the society, and provide appropriate opportunities of self-development for all. Its economics will give all men the joy of work according to their nature and free leisure to grow inwardly towards a simple yet rich and beautiful life. These will be the normal aims of the principal forms

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uture in the initial stage of the piritual civilisation, as indicated Sri Aurobindo. It may be ted that in a life of the spirit ossibilities of self-expression will e infinite. The creative life in e new society will therefore go enlarging its outlook to greater d greater aims along with its igher and higher realisations.

The future of India will be this ew civilisation, this new society. he Shakti of India has long been reparing this consummation. All er past endeavours were directed this end. It is this great future India that will explain somehing at least of her hidden meaing.

A new age is coming upon mankind. And as always in history, he dawn will first be heralded in he East, and this time in its very eart, in India, who, reborn into er Shakti as the gracious and ajestic Mother of the world and rowned with the sun-laurels of a upreme spiritual conquest, will ead humanity to its divine goal.

Happily for the world, the beginng is already there. The greatest vent in the spiritual history of an has happened. The Supraental Light has descended upon arth and has become the dynamic rinciple of its evolution into that ver which the Light will reign or ever. The Mother of the Gods mbodying the Light kindles now he celestial flame in the aspiring oul of man so that the impure lay that he is may change into the pure gold of heaven and earth itself into a new paradise. The movement of world-liberation is going to be the movement of world-transformation. Man now enters upon a new cycle, his history from now will be an ever-unrolling scroll of a new life divinising itself more and more into the transcendent glory of a new creation, India being the centre and the whole world the vast field of its growth and expansion.

'The manifestation of the Supramental upon earth is no more a promise but a living fact, a reality.

'It is at work here, and one day will come when the most blind, the most unconscious, even the most unwilling shall be obliged to recognise it.'

This historic declaration the Mother made on April 24, 1956, the occasion being the thirty-sixth anniversary of her final arrival at Pondicherry to begin her spiritual work with Sri Aurobindo for the liberation of India and the world.

In 1914 when the Mother met Sri Aurobindo for the first time she told him of her pre-vision of India's independence as a divinely-settled fact in the occult world. Before leaving Bengal for Pondicherry in 1910 Sri Aurobindo also had made the same prediction. India's independence, divinely ordained, has been divinely realised, though, due to human errors, at the cost of her unity and integrity But India has the word from Sri Aurobindo that 'The divi-

(Continued on page 31)

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Sri Ramakrishna Upanishad – 20

C. RAJAGOPALACHARI

WORTH ONLY AN ANNA & A HALF

IT is possible to acquire thaumaturgic powers by yogic practices. These "siddhis" enable one to perform miracles. They are wonderful powers which seem to oppose natural laws. With the aid of these powers, some yogis perform acts at which others marvel. The disciples of these yogis go about advertising these "powers" and "miracles".

Bhagavan Sri Ramakrishna used to say that it was improper to try to acquire such powers and to make people wonder at them.

If anyone said, "In that town there is a yogi who has marvellous powers; come and see him", Sri Ramakrishna used to reply: "Do not go there; do not go to see them believing that you can benefit by seeing them."

Sri Ramakrishna did not say that the miracles which the yogis wrought were all bogus. He only taught that that was not the way to see God, that to acquire wonderful powers was not the proper way to worship God.

"These powers are thorny shrubs in the straight path of the seeker of Brahman. Do not get entangled in them. Do not get near those who claim to cure your ills by incantations, and to win your law suits by yogic power. True devotees will not desire anything except God's grace. Certain powers

On December 8, Rajaji completed 78 years. His has been a life of devoted and dedicated service to fellow beings. A true 'Karmayogin', there is hardly any aspect of life that he has not touched, and enriched and embellished in the process. Rajaji has rendered yeoman service to India but his greatest contribution to India and to humanity is perhaps his inimitable exposition and interpretation of the Upanishads, the Mahabharata, the Ramayana, Sri Ramakrishna's teachings and Tiruvalluvar's Kural. We pray that Rajaji's services may be spared to humanity for many more years to come.

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...ay accrue by devotion, yogic ...ractices and discipline. But they ...me of their own accord. True ...evotees will not seek consciously ...o acquire them".

"If we eat, we throw out faeces, ...rine and sweat. But nobody eats ...nly to throw out excreta. True ...evotees will not practise devotion ...r yoga for the sake of attaining ...iddhis. Siddhis are like the ...xcreta".

By the acquisition of siddhis, ...ne's egotism increases. So, it is ...n obstacle to devotion and not a ...elp to the attainment of God. That is why Sri Ramakrishna ...alled Siddhi the 'refuse' of yoga.

Here is a story which Sri Rama...krishna told: A yogi went to his ...eacher and said, "I performed ...enance alone in a forest for fourteen years and I have acquired the power to walk on water". The teacher replied, "My son, why did you toil so hard? You have wasted fourteen years! For an anna and a half, the boatman will carry you across the water to the other shore. The siddhi that you have acquired is worth only an anna and a half".

No one should waste his days seeking siddhi. Practise true devotion to attain the grace of God. Do not join the company of yogis who wish to entice you by their miracles. That is Sri Ramakrishna's teaching.

[From *Sri Ramakrishna Upanishad* by Sri C. Rajagopalachari, published and copyrighted by Sri Ramakrishna Math, Mylapore, Madras-4, who have kindly permitted us to quote.]

[*To be continued*]

SRI AUROBINDO AND THE FUTURE OF INDIA—*Contd.*

...ion will go and a free and united ...India will be there....The Mother ...will gather around her her child...ren.' And India's unity will make ...r the world unity and the final ...liberation of both in the Spirit. For he has given the hint that August 15, 1947, the birthday of India's freedom, may count as 'an important date in a new age opening for the whole world, for the political, social, cultural and spiritual future of humanity'. India's independence therefore has cast upon her a most sacred responsibility for her children to discharge. It will be possible only when they have found themselves in the Spirit.

The Mother's other Message in April, 1956 was:

> 'A New Light breaks upon the earth,
> A New World is born,
> All things that were promised are fulfilled.'

This is the Dawn of the New World towards which the present is moving. As the Light grows the world also will grow into its noontide glory. That will be the crowning fulfilment of Sri Aurobindo's — India's — divine mission on earth.

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vedic RITUAL

A. C. BOSE

THE simplest ritual in the Veda is prayer offered in terms of the Vedic mantras. Brahman, the term for prayer, also implies the body of verses meant for prayer, and more generally the Vedas themselves, as books of prayer and wisdom. There is a Deity, Brahmanaspati, the Lord of Prayer. Brahmacharya primarily means the discipline for the mastery of the Vedas and Vedic knowledge. Then Brahman has stood for the Object of prayer—the Divinity especially contemplated as an impersonal Reality.

Brahman has meant also the spiritual interest as well as the person pursuing the spiritual life. The word Brahmana, which became a caste name in later times, originally meant one knowing Brahman or the text of the Veda. It was a marvellous feat in the whole cultural history of the world for the Indians to have preserved the Vedas by the oral tradition, taking every care to maintain each syllable of the text unimpaired. The men who carried the Vedas in their heads deserved well of society, and a traditional social law gave them a privileged position in that they were immune from capital punishment. For kill a Brahmana would be, perha to obstruct the oral tradition o Veda carried on by him.

Yajna is the Vedic ritual of off ing libation or oblation on t sacrificial fire, lighted on an alt Another ritual was the offering Soma juice. Whatever the nam of the Deities worshipped, t ritual was the same. The Ve ritual was picturesque, acco panied by chanting, singing (Sa hymns were musically rendere and also acting. There was t simple domestic sacrifice (Ag hotra); there were also gr seasonal sacrifices held in op spaces and attended by vast nu bers of people. Political colour was given to the ritual by the ins tutions of Ashvamedha (whi used to be preceded by a challen to the neighouring states to a tr of military strength) and Rajasu (which was utilised by emperc to obtain homage from the vassals).

Being a great public institut the Yajna developed complicat rituals that added to the attra tiveness of the ceremonial side prayer. In course of time, ther fore, it needed a class of exper from among Brahmanas, t h knowers of the Vedas, to carry

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ritual with the appropriate emony. This formal part of worship began to be known as rmakanda, the "action part" of religion.

The conception of Yajna was ch widened by the adoption of systems of "Great Yajnas" in ich, in addition to the usual nihotra, the study and teaching Vedas (Brahmayajna), service the guest (Nriyajna), giving d to lower creatures (Bhutajna) and service of or offering oblation to Manes (Pitriyajna), re recognised as great Yajnas lahayajnas). The *Bhagavad-Gita*, its own remarkable way, distinishes the spirit of Yajna from forms. If the spirit is accepted en the material part of Yajna, lated to the fire, fuel, and the lation, may be taken not only erally but also symbolically and uratively.

Even in the Veda we find Yajna ken in the figurative sense. The ritualization of the concept of jna is quite in keeping with the lian system of thought. The titution of Yajna as ritual, however, had specialities of its own. emphasised, for one thing, the listic elements of the Vedic reion. The glorious lustre of the zing fire, the sweet perfume of burnt ghee, the blades of grass, cooked offering, the crushed ma and all the other materials of jna had their direct and purifying effect on the minds of the rshippers.

And the acting of the priests, the chanting and the music, and the mass action in making the final offering—these carried an immediacy of appeal which was of no small spiritual value.

The Vedic ritual was not pure formalism. The performance of the *yajna* was accompanied by religious discourses and debates, in which both men and women took part. There is a recurring prayer in the *Rigveda* for the fulfilment of the wish to speak eloquently in the Vidatha, the religious assembly before which Vedic mantras were recited and *yajnas* performed:

Brihad vadema vidathe suvirah

(May we speak loud in the assembly with heroes in it.)

The newly married wife is told that she would address the religious assembly (Vidatha). A young man was desired to be fit for the Vidatha *(vidathya)*.

In the Upanishads we are told how during the performance of great *yajnas* sages who came from their forest dwellings held lofty discussions on the highest spiritual realisations. The woman sage Gargi took a prominent part in one of these.

Thus the Vedic ritual brought the sages and the people together. It also served as a uniting force among all. A Rigvedic sage tells the people:

A common purpose do I lay before you, and worship with your common oblation.

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Historical Personality of Indi I ADMIRE MOST

We have great pleasure in announcing the results of the Historical Personality Competition. There were 51 entries and the panel of judges that examined them consisted of Sri J. H. Dave, Prof. Tarulata J. Dave and Prof. V. Emani.

The judges were of the opinion that the standard of the entries was fairly high, but their complaint was that the majority of the competitors had chosen well-known personalities alone. Surely, they argued, there are heroes enshrined in the hearts of each province, district and village of India.

To the judges who scrutinized the entries so meticulously, our thanks are due in large measure.

The following entries have been adjudged as best, in the order. Unlike in the previous case, the judges have recommended five prizes and the winners will therefore receive Rs. 25/- each.

1. "Shivaji: The Idol of his Race" by Sri B. S. Narasimha Iyengar, Bangalore.
2. "Kautilya" by Sri N V. Jagannath, Hyderabad.
3. "Asoka: Beloved of Gods" by Kumari Shalini Basrur, Madras.
4. "Akbar: Great Mogul" by Sri N. Harinarayana, Madras.
5. "Krishnadeva Raya" by Sri S. Jayarama, Madras.

NEXT COMPETITION

Details of the next competition will be announced in the next issue.

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SHIVAJI

the idol of his race

● B. S. Narasimha Iyengar

"THE History of the world is nothing but the biographies of Great Men", wrote Carlyle. This expresses a great truth, though a partial one. Though we must cease to study the history of any nation as a mere account of big men or a chronological chronicle of the rise and fall of empires, we should surely try to assess the contribution made by historical personalities to the shape of events in their own times as well as in posterity. If viewed dispassionately, it will be seen that the value of a study of the part played by a historical personality consists in our being able to apply our knowledge to the betterment of the conditions of our own times. Soldiers or statesmen, scientists or social reformers, political leaders or philosophical giants—all men of eminence have one chief characteristic in common. They have, by tradition and training, by intelligence and industry, achieved success and risen to heights of glory. The history of India, as of any other nation, abounds in examples of such personalities. We respect and adore them for their personal qualities as well as for their invaluable services to the nation. Let us now turn our mental eyes back to the beginning of the Seventeenth Century and try to understand the life and work of a great nation-builder of South India, Shivaji.

PARENTAGE AND BIRTH

The time, place and circumstances of the birth of great men have invariably exercised a great influence upon their later career. So too, was it with Shivaji in whose life the influence of the parents and the tradition he inherited were most marked. Shahji, his father, was a faithful fighter against the Moghul

PRIZE WINNING ENTRY I

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power on behalf of his master, the Ahmednagar Prince. Quite a lot of his time and energy were taken up in this service and he had hardly any time to enjoy his married life. Though placed in trying and troublesome circumstances, he was a very loving husband to Jijabai, who in her turn was a pious and faithful wife. On the whole, the two were a happily married pair. Their yearning for a good son was satisfied when, according to legend, an anchorite appeared in the dream of Shahji and forecast that the couple would have an illustrious son, who would be an incarnation of Shiva. When, true to this prophecy, a chubby boy was born, he was duly named after Shiva, as Shivaji. In the words of M. G. Ranade, "To have been born of such a father and mother was a privilege of greater value than any that legend or fable could confer on Shivaji".[1] Jijabai brought up this God-sent gift with great care and tenderness.

HIS RELIGIOUS FERVOUR

One of the earliest but greatest influences on the entire career and character of Shivaji came from his pious mother, who was fond of reciting stories from the epics, the *Ramayana* and the *Mahabharata* to her darling son. Shivaji, though still an infant, listened to them with intense longing. Right from his childhood, "his mind was ca in an intensely religious mould says Ranade again, "and he cont nued to be, above all, religio throughout his chequered career". It is also stated that his love fo the epics was so great that h would not hesitate to walk many miles to attend a *pravachan* or rec tal of them by noted preacher This religious fervour, in fact, wen to such lengths that on three occa sions during his later politica career, he had almost decided t quit active military life and retir into quietude. His able tutors an ministers, however, effectively pre vented him from taking such a step, reminding him of his duties towards his people. They instilled into him a strong sense that he had been born with a glorious mis sion. Thus, compelled to be ever alert and conscious of his duties he was enabled to meet all critica situations with the spirit of prayer in his heart, the kindly light of Mother Bhavani always leading him and guiding his actions.

TRAINING FOR LEADERSHIP

The political and social setting into which Shivaji was born counted a lot in the kind of training he received for leadership. The times were turbulent; his parents were being persecuted by the Muslims. Very naturally he began to develop a violent dislike for the Sultans. With a spirit of independence—almost born with him—he refused to bow to the Sultan of Bijapur. This spirit found nourishment in the

1. M. G. Ranade"—Rise of the Maratha Power"—P. 47.
2. *Ibid*—P. 48.

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litical and social upheaval of the
hole population of Western India
nsisting of a race of hardy and
urageous men entrenched in the
lly tracts. Though the Moghul
mpire was at the zenith of its
wer, certain forces were grow-
g in the Deccan, which were soon
oppose them tooth and nail.
reat religious leaders and poets
e Tukaram, Ramdas, Vaman
ndit and others helped to in-
ease the spirit of free living and
urture the rising plant of nation-
ism. A new nation was begin-
ng to rise on the ashes of the
hamani and Vijayanagar em-
res. The nominal Muslim rulers
Golconda, Bijapur and Bidar
d virtually come to be controlled
th in civil and military matters
Maratha statesmen and war-
ors. In Dadaji Kondadev, Shiva-
found an ideal master, who
ught him the arts of both peace
d war, who acted often as a
adying influence on the enthu-
sm of Shivaji whenever it tend-
to run wild. In fact, Dadaji look-
after his ward "as if he had been
s own son" so that at the age of
hteen, "Shivaji was a man, tire-
ss, fearless and deeply inspired
th the resolve to free his country
m the rule of Bijapur".[3] Shivaji
as thus to prove himself shortly
e leader of a whole populace
hich had already been "strongly
ound together by common ties of
ce, religion and literature and
was seeking further solidarity by
a common political existence".[4]

AS FOUNDER OF A NEW NATION

The series of his early military successes made possible by the support of a number of trained and faithful men of his race, need no detailed mention. A point which does need special mention in this connection is that much slur has needlessly been cast on the personality of Shivaji by some writers. Shivaji has been characterised as an opportunist, an adventurer and a free-booter. The firmness of purpose with which Shivaji undertook his task of consolidating the various hill-forts as a bulwark against the onset of the Moghul forces needs appreciation, especially because this task was done without bloodshed. With consummate skill and steady resolve, he laboured hard to free his people from the Muslim yoke. All his movements and exploits, all his battles and treaties were designed to serve his greatest ambition, namely, to build a strong Maratha nation. His skilful escape from the clutches and snares of Aurangazeb redound to his resourcefulness and presence of mind under all stress and strain. The greater the darkness, the more brilliant does the lamp shine. So, too, was it with Shivaji. The greater the tests and trials, the more marked was his strength and more deep-

3. Charles Kincaid—"Shivaji Bhosle" in "Great Men of India"—A Home Library Club Publication—P. 191.

4. Ranade—"Rise of the Maratha Power"—Preface—P. 7.

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rooted his conviction. The strength of his men and the feeling of solidarity among them under all reverses was mainly due to his powerful personality. The chief interest of this part of Shivaji's life is that he confessed that the guidance came to him in all moments of intense crisis from Bhavani in whom his faith never waned. The crowning part of this side of his career was normally and naturally his formal but grand coronation in 1674 as the head of the Maratha power, an event which Ranade truly calls as "a symbol of the establishment of a powerful Hindu Kingdom". Speaking of the identity of ideals revealed and of the united opposition against Moghul inroads into the Deccan offered by Shivaji and his followers and of the consequent establishment of a strong Maratha confederacy, Ranade goes on to say that "the history of the Marathas is the history of the formation of a true Indian Nationalism".[5] The real significance of this event is that Shivaji, by his genius and magnetism, produced a band of men who stood by him and by the new nation like one man. His brother Suryaji, his friends like Raghunath Narayan, Shanthaji Ghorpade and a host of others stuck to their posts while he was a captive at Delhi and were only too eager to welcome him back as the undisputed master of the nation. It is said that he had trained up about a hundred trusted workers to carry on his work of nation-building in the spirit in which he had founded it.

AS AN ADMINISTRATOR

Far from being a mere military leader, Shivaji showed himself at his best even as an organiser, administrator and builder of civil institutions. The empire, which stretched as far south as Mysore, was well-knit by a chain of hill forts. A strong Central Government was established at Rayagad. It struck Shivaji that it could be effective and useful only by a wise administration. Hence, he introduced the democratic form of government which was based on the advice of a council of eight ministers, the Ashtapradhans as they were called—a system which has to-day found favour in almost all advanced nations of the world. Showing a spirit of tolerance and shrewd statesmanship, he employed officers of all communities to key posts on the strength of merit. The introduction of the system of cash payment and management of the revenue system without the intervention of the Zamindars was an innovation, most modern in outlook and content. He discouraged the practice of assignments of lands as rewards to successful officers, such assignments being strictly limited to donations for temples and charities. As in modern governments, Shivaji's ideal was to reduce the burden of taxation on the people as much

5. Ranade—"Rise of the Maratha Power"—P. 8.

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possible. So, he was satisfied with the collection of the minimum as required to maintain the administration. By strict orders to men during his military campaigns, he had assured to the common man and the cultivator the peace that was essential for the production of wealth of the nation. Such an enlightened and effective administration richly deserves our admiration.

HIS PERSONAL CHARM AND GREATNESS

By all accounts, Shivaji was a lovable personality. His face reflected his inner confidence that a power higher than man's protected him and his work. The secret of his strength and success as a leader of men lay undoubtedly in the fact that he represented all their religious and political aspirations in an intensified form in his own person. The place of honour that he gave to women shows how he respected the injunction of the Vedas and the practice of our Aryan ancestors. It reminds us also of how Gandhiji in our own times upheld the need for respecting our women and restoring them to their true glory in society. In this connection, it is noteworthy that Shivaji arranged for the protection of cows, women and children in the worst of battles and even to send back the captured women to their husbands. His affection and adoration for his mother and his reverence for his Guru show how he practised the precepts of the Vedas where the parents and the Guru are given the first place of honour *cf.* मातृ देवो भव, पितृ देवो भव, आचार्य देवो भव etc. *Taittiriya Upanishad.* By his power of love, he was successful in preventing the proposed immolation of his mother on the death of her husband. Shivaji's life has thus revealed and proved several truths: that true religion is essentially a matter of the heart and that it can be a great power in political and military activities too; that a great soul is produced in a country whenever it badly needs it; that greatness of every sort is achieved by patient and persistent effort and that every great personality is an embodiment of the best wishes and aspirations of his age. Such is the account of this great warrior-cum-statesman who lived for just a short span of fifty-three years (1627-1680) but who sowed the seeds of a strong nation, whose interesting and thrilling history stretched for nearly a century after his death. Thus, truly speaking, Shivaji does not belong to the Marathas alone nor to South India. He deserves to be ranked as one of the greatest heroes of all-India.

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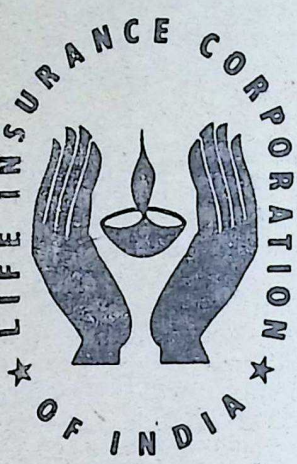

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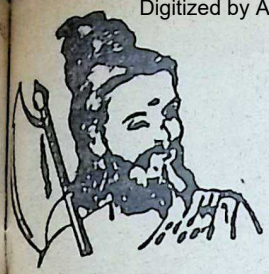

Bhagawan Parashurama

PART III: IN A STRANGE LAND

K. M. Munshi

PREVIOUS STORY

This Part III is a sequel of the saga of the conquering Aryans. The first Part was published as a serial in the Journal under the title 'The Woman that was Goddess'. The second Part dealt with the boyhood of Parashurama or Rama of the Battle Axe, the son of Sage Jamadagni, descendant of Bhrigu.

Rama is born to Renuka, the wife of Jamadagni, in the ashrama of the Bhrigus in Aryavarta. On account of differences with Sage Jamadagni who wants Rama to be brought up not as a warrior but as a sage, Kavi leaves for Bhrigugram. The child Rama goes in search of him and, on the way, is captured by strange men who want to offer him as a sacrifice to their unAryan deity. Rama escapes and is ultimately found by Kavi.

Six years after Rama's return, Sudasa, the king of the Tritsus and brother of Loma, invites Sage Vasishtha to be his High Priest in the place of Sage Vishwamitra. Vishwamitra presides over King Harishchandra's human sacrifice, but Shunahshepa, the boy who was intended to be sacrificed, is saved by God Varuna.

Young Arjuna, otherwise called Sahasrarjuna, the king of the Haihayas, wants to marry Loma, the sister of King Sudasa. When he is not able to do so on account of the curse of Jamadagni, he kidnaps her to his Anupadesha on the Narmada. Rama, though a boy, is devoted to Loma. He therefore persuades Arjuna's General, King Bhadrashrenya, to take him also with Loma. They arrive by boats in Saurashtra.

Arjuna, being angry with Bhadrashrenya, removes him from the office of the Commander of the Haihayas. Then he leaves for a war in the South.

In the meantime, Rama, though a boy, organizes and strengthens the Yadavas. Revat, the king of the Sharyatas, a tribe living in the adjoining territory, prepares for a war of utter destruction against King Bhadrashrenya. Rama decides to take up the challenge, but wants to wage the war in his own way. He foils the Sharyata conspiracy.

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12. RAMA WAGES A WAR

WITH rapid strides, Rama reached the hut of Kukshi. The High Priest was enjoying a hearty meal, Kalvini, with her best charms on, serving him.

Rama went into the hut with the tread of a conqueror, stood with his battle-axe in hand in front of Kukshi and in tones of irresistible command, said: 'Kukshivant, come along with me.'

On seeing Rama, Kalvini was about to say some words of welcome, but the words froze in her throat as she saw the fierce light in his eyes.

'Come along with me', commanded Rama.

'Where? And why now?', asked Kukshivant, amazed at the way Rama was addressing him.

'I want you to join the war. Prateep is marching on the Sharyatas. It is the duty of the High Priest to be with the Crown Prince when he goes to war.'

Kukshi was speechless for some time. Frightened to the core, he looked at Rama, dazed. 'Against the Sharyatas! War!'

'Yes.'

Kukshi shook off his fright and said with decision: 'I am not coming. I am not going to come. Fight the Sharyatas! Why do you want me?'

The face of Rama was immobile in its stern majesty. 'Kukshivant. Come along with me,' he said as he pointed to the door.

'What have I to do with war? I am a Sage. I do not understand what you say.'

'I am the son of the Best of Sages, Jamadagni, the head of your *Kula*. Your duty is not merely to see *dharma*, but to establish it.'

A tremor shook Kukshi's frame. 'But what have I to do with all these?'

'Kukshivant', said Rama coolly, 'It is no use your waiting for Jyamagha. He will not come though you are waiting for him. he and his men have gone to the Land of Yama. You cannot instal Madhu as the King of the Yadavas tomorrow as you want to, for he—the would-be parricide—lies dead. I killed him. Here is my axe with his blood on it, if you want to see it. Half the men of Prateep have reached the territory of the Sharyatas. The horses that you brought for the Sharyatas are now ridden by Yadava warriors. You are a *Rishi*. You are a Bhrigu. Even here, though you are the High Priest, I am your Kulapati, the head of your *gotra*. I can cut your head off.'

Kalvini, out of fright, wanted to shriek, but could not do so.

'Come along,' said Rama. 'You are the High Priest of Prateep. Come and give him your blessings.'

Kukshi, trembling in every limb, got up and followed Rama. The sobs of Kalvini broke the silence.

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Rama followed him. Arriving the place where Prateep was ing, Rama helped Kukshivant mount the fourth horse which awaiting its rider.

The five hundred disciples of a, all armed with battle-axes the hundred and odd Bhrigus had arrived from Aryavarta e waiting a few *yojanas* away n the Sharyata *gotra;* Vimada Kurma were in command. r midnight, Rama, Prateep Kukshi arrived on the spot.

ies then brought the news that Sharyatas were asleep. The g of the Sharyatas was enjoy- the sleep of the victorious, for had no doubt that his son magha had by then installed lhu as the King of the Yadava a.

s Rama arrived, the leading rriors who were waiting for , surrounded him, awaiting his ers.

hen the Master said: 'Prateep, ve one thing to tell you which have never told you before. m the earliest times, you— avas and Sharyata *gotras*— e gone on kidnapping each er's cows and women; you have ed each other and then every e you have patched up a peace. m not interested in such a war. is war is to establish *dharma* ever. If we fail, we do not nt to live. Are you ready for e pledge?'

Yes, Master. We pledge our- ves,' the leaders said.

We have not come here to take the Sharyatas captive. You know the stakes. Saurashtra cannot be united unless the war between the two *gotras* is waged in the way that I propose. If Saurashtra cannot be one, Arjuna will wipe all of you out. This is not a play war. It is war unto death. Listen to my orders: If anyone lets an armed enemy go alive, he will betray *dharma* and I will not let him live. But I do not want a single horse of the Sharyatas to be killed; all of them have to be taken alive.'

As they heard these words of solemn command, the Yadava leaders were full of enthusiasm, and Vimada, who had seen the ways of *Maha Atharvana* Richika and the great warrior, Kavi Chayamana, felt like bursting with pride, for, their pupil was saying and doing things which the others had so far but indistinctly said and incompletely done.

'And one thing more,' continued Rama. 'We have to take charge of all the carts of the Sharyatas and bring them with us, with all their old men, women, children, horses and cows, to the Yadava *gotra.*'

'What!', asked Prateep in amazement.

It was a normal thing that the *gotras* should fight among themselves and that someone or the other should be victorious or be vanquished. Then the victors would take the vanquished captive. The kings of the *gotras* would then make peace. The daughter of the vanquished prince would then be

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married to the victorious prince. Pacts would be made, captives released. Then the pacts would be broken and strife would begin again. But what Rama was now proposing was something revolutionary, something unthought of.

'Prateep, tomorrow there will be only one *gotra,* not two', said Rama decisively and as he said this, every heart missed a beat.

'Come. I will show you the way. Follow me,' said Rama, as he led his forces towards the Sharyata *gotra.*

The Sharyatas were happily sleeping in their huts and carts, for they had been informed that Jyamagha and his Sharyata warriors would have, before midnight, taken the Yadava gotra by surprise, killed King Bhadrashrenya and installed Madhu on the throne. They also knew that the dreaded Rama and his 'satakas' had already left for Gokarna Theertha. The joy of the victorious was in the hearts of the Sharyatas.

Some time after midnight the Sharyatas woke up in surprise. They heard innumerable horses speeding fast towards the *gotra.* Before they could grasp what was happening, the thundering rush of horses came nearer and nearer and out of the silence of the night rang out the war cry of the *Maha Atharvana* which had not been heard in Saurashtra for decades.

In the darkness of the night, the Sharyata warriors got up somehow, untied their horses, armed themselves as they could. They rushed out in confusion against the invading forces of which they were completely ignorant. What they saw was a sea of tall bar axes rushing towards them, co less horses neighing in fury a hoofs thundering on the gro They shot their arrows, but not know in which direction t sped.

A forest of whirling battle-a was upon them. Heads were vered, bodies were crushed, c of distress rose to the heav The whole *gotra* awoke to an imaginable terror. Women a children began to shriek. Th who could fled to the jungles.

Rama, accompanied by Prat and a few others, sped towards little mud fortress in which King of the Sharyatas was aw ing this onslaught. As they, advance of their men, reached gate, the King of the Sharya with about fifty warriors c forward, dismounted from horse and prostrated him before them. 'Bhargava, Maste fall at your feet. I surren unto you.'

Rama looked at Prateep, scor ing him with his flaming eyes, the Prince could not grasp the nificance of the look. Rama t an arrow in his hands and fl it with all his might at the K of the Sharyatas. With one w shriek, the King fell.

Rama's orders were scrupulous obeyed. When the sun rose in t sky, not one armed Sharyata w left alive. Immediately, the

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...s were yoked to thousands of ...s in which the *gotra* used to ...el from place to place. Placing ...old and the weak, the women ... the children of the Sharyatas ...them, Kurma led the convoy to... ...er with the cows, bullocks and ...es of the *gotra* towards Girnar. ...rge number of Rama's disciples ...rned with them.

... hundred and odd young Yada... who remained behind, collect... all the dead bodies and with ... respect consigned them to God ...i. Rama stood there watching ... vast conflagration, silent, col... ...ed and calm like the God of ...ith.

...n the morning of the 14th ...kla, the Yadava *gotra* received ... glad news of the great victory ...ch Prateep had won over the ...es of the Sharyatas. Conchs ...e blown in triumph and every ...ava climbed the Girnar to see ... conquering hero returning in ...mph. When they reached the ... of the hill, however, everyone ... lost in amazement. On the ...zon they saw, coming towards ...n, a huge python of immense ...th, which they soon discovered ...e a procession of carts and ani... ...s and horsemen winding its ... towards them. The Yadavas ...ed forward to greet the victo... ...s army and the strange python ... carts which was creeping to... ...rds them.

...t the head of the convoy was ...ma, who prostrated himself ...re King Bhadrashrenya and ... father.

'My son, what is this? Where is Prateep? And where is Bhargava? How many people have you brought here, and why women?'

'Where is Bhargava?' asked Loma anxiously.

Kurma gave the news to the King. 'There is no Sharyata *gotra* now in existence. There is no King of the Sharyatas. Both tribes are one and the Master has enjoined that the old men, women and children of the Sharyatas should be adopted by the Yadava *gotra*.

Bhadrashrenya could not, for the life of him, understand what it meant.

Kurma explained the whole thing fully: 'Lord, I know what the Master taught us. In your sixty years, you have fought the Sharyatas on nineteen occasions. All our life, we have been afraid of the Sharyatas. The King of the Sharyatas hated us and we remained frightened of them. Hundreds of our women were kidnapped by them and we kidnapped their women by the hundred. We stole each other's cows. Now the Yadavas and the Sharyatas will have only one King, one High Priest, one Headman, and the wealth of both the tribes will be with one *gotra*. Now will *dharma* triumph, for, we shall work together, speak together and live but with one mind. This is what our Ancients taught us. This is what Gurudeva has taught us today.'

[To be continued]

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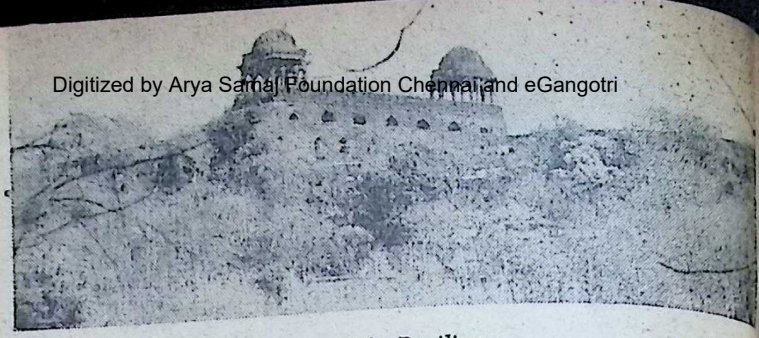

Rupamati's Pavilion
(*Photo:* Films Division, Government of India)

Immortal India—86

J. H. D

MANDU

THE fort of Mandu has been historic. It is situated in Malwa in 22°-21' North and 75°-26' East on the summit of a hill about 2100 ft above sea level. It is at a distance of about 22 miles from the town of Dhar.

According to Fireshta, one Anand Dev, a Rajput of the tribe of Bais, attained power after the death of Partabchand and constructed the fort of Mandu in Malwa. This Anand Dev is stated to be a contemporary of Khusru Parvis who was the King of Persia. He ruled for a period of 16 years. He is thus said to have flourished in the beginning of the 7th century. According to Tod, Maheshwar was the original seat of the Government of the Parmars and they subsequently founded Dhar and Mandu.

Mandu was also called Mandapika or Mandapa Nagar and was part of the territory of the Gurjara Pratihara Emperors who had their representatives both at Ujjaini Mandapika which was even one of the principal towns forts of Malwa. The Chauh of Partabgarh acknowledged suzerainty of the Pratihara Mahendrapala II, who held U and Mandu in 945 A.D.

Among the Paramars of M Munja and Bhoja stand out eminently as patrons of lea and poetry. Munja succeeded S in 972 A.D. and was also c Vakpatiraj. He was the se king of the Paramar dyn which had its capital in Dha Madhyabharat. Siyak had sons, Munja and Sindhuraja. cording to one version, S had no son and while wand in a forest, he picked up a n born child from a heap of M grass. This was Munja. Late he had another son called Sin raja but in spite of that, he tinued to treat his adopted

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unja as his elder son. Munja is so known as Sri-Vallabha, rithvi-Vallabha, Amogha-Varsha nd Vakpatiraj. He was a patron f poets like Dhananjaya, Hala-odha, Dhanika, Padma-Gupta and mitagati. Munja defeated rappa, the General of the alukya King Taila II, six mes. Thereafter, he wanted to ad a campaign to invade Taila's rritory. Disregarding the advice his minister he crossed the odavari, was ultimately trapped nd imprisoned and when his men ied to rescue him from imprison-ent he was executed. Munja as succeeded by his younger rother, Sindhuraja who, in turn, as succeeded by his son Bhoja about 1000 A.D. Bhoja ruled er territories which included hittor, Malwa, Bhilsa, Khandesh c. He was very well-known for s patronage of learning. He is e author of about 23 works on fferent subjects. He was the tron of scholars like Dhanapala nd Uvata. On account of his holarship, patronage of learning nd art as also his good rulership e has been justifiably considered s one of the greatest kings. uring his time, however, Some-wara, son of Jaya-Sinha, came om the Deccan and looted Dhara, andu and Ujjain. At the end of he thirteenth century, Allauddin hilji invaded Malwa and his eneral captured the fort of andu.

Many of the remnants of the rly history of Mandu before it was conquered by the Muslims are not available. Bhoja had installed an image of Saraswati in the Saraswati temple in the University of Dhar. This and a few other remnants of the Paramar art can be seen at Dhar and Mandu.

In 1304 A.D. Mandu was taken by Ain-ul-mulk Multani and exactly after one century Alp Khan, who assumed the title of Sultan Hosang Shah Ghori, became an independent Muslim ruler at Malwa with his capital at Mandu and ruled from 1405 to 1434. A.D. Alp Khan's father Dilawar Khan used to frequently visit Mandu and had constructed the Assembly mosque near Jahaz Mahal. Thereafter Mandu was ruled by several Khilji rulers. Malwa was annexed by Bahadur Shah of Gujarat in 1531 A.D. Humayun attacked this Bahadur Shah in 1535 A.D., and defeated him at Mandasaur. He also conquered Mandu to which Bahadur Shah had taken resort. In 1545 the fort of Mandu was taken from Humayun by Sher Shah along with other parts of Malwa. It was placed in charge of Sher Shah's General Shujaat Khan. After the defeat of Sher Shah and overthrow of his Suri dynasty, the son of this Shujaat Khan by name Bayazid took possession of Malwa with his capital at Mandu and became an independent ruler. This Bayazid is famous in history by the name of Baz Bahadur. He ruled from 1554 to 1564 A.D. This independent Pathan ruler was the last of the Malwa Sultans. He was

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extremely fond of music, hunting, fine arts and romance. He married the daughter of a Rajput Thakor by name Rupamati in very romantic circumstances. She was a very beautiful and accomplished lady, highly adept in music, and was born in the town of Sarangpur which was situated to the north-east of Ujjain. She was well-known for her soft, melodious voice. It is said that once she was singing under a tree in solitude when she was observed by Baz Bahadur. His mind was captivated by her melodious voice and beauty and he immediately fell in love with her. Rupamati being an orthodox Hindu lady resisted his offer of marriage for some time but ultimately the intense love of Baz Bahadur made her agree to his proposal on condition that Baz Bahadur brought river Narmada to the hill-fort of Mandu, as she was accustomed as a devout Hindu to perform her religious acts on the bank of Narmada. Baz Bahadur spent enormous amount of money and is said to have brought up the current of water about 1200 feet high in the Mandu fort and constructed the *Rupakund* for Rupamati. She married him in 1557 A.D. This reminds us of the legend in connection with the celebrated poet Jagannath who raised the level of Ganga for being purified on his marrying a Muslim lady. After her marriage, Baz Bahadur could not much attend to the State affairs, being captivated by her beauty. The pair of Rupamati and Baz Bahadur is famous all over the country for their affectionate devotion each other and their love for and music. Both of them composed poems. When Akbar sent that Malwa was in confusion account of the attachment of Bahadur to his *zanana*, he sent General Adham Khan to inv Mandu. At the last moment Bahadur gave up his apathy came forward to fight but Afghan generals deserted him he was obliged to run away. favourite wife along with oth women and the Treasury fell in the hands of Adham Khan. It said that one of the eunuchs Baz Bahadur seeing that Rupam was being captured by Adha Khan wounded her with a sw so that she could be prevent from falling into the hands of enemy. It is further said Rupamati duped Adham Khan agreeing to see him and bef Adham Khan came to her dressed herself nicely, took poi and slept. Adham Khan came looked at her face. He found dead. This Rupamati is stated have found out the Raga of Bhu Kalyana which is so famous sweet.

Mandu became part of Mughal Empire in 1562 A.D. side this fort there are ma mosques, tombs, palaces and dwe ling houses which are remnants Pathan architecture. The seve gates, the Hindola Mahal, Jahaz Mahal, the Palace of

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hadur, the pavilion of Rupamati
are some of the ancient
ildings worth seeing.
A long easy flight of steps leads
the palace of Baz Bahadur. On
e entrance of this palace is an
scription in Persian which sug-
sts that the palace was perhaps
nstructed earlier by Nazir-ud-
n.

There are ten gates in this fort.
e Gari Darwaza is the first to
e entered. The Jahaz Mahal is
uated by the side of a lake like
ship and is, therefore, called by
at name. The Hindola Mahal is
great massive structure. The
osque of Dilawar Khan is the
ost ancient mosque on this hill-
de and was constructed in 1405
om the fragments of Jain tem-
es. The great mosque of Ho-
ang was completed in 1454. It
as commenced by Hoshang and
mpleted by his son. The tomb
Hoshang is another nice struc-
re. Opposite the mosque there
ood a tower of victory which
hmud had constructed in 1443,
commemoration of his victory
er Rana Kumbha of Chittor.
is tower is in ruins. A few
ars later Rana Kumbha invaded
ndu and celebrated his victory
by constructing a commemoration tower at Chittor.

Mandu lost its importance as the capital after the overthrow of Baz Bahadur by Akbar. Akbar himself visited it twice. Sir Thomas Roe, the British Ambassador from King James to the Court of Akbar, visited Mandu in 1585. Jahangir stayed here for some time and in the diary which he maintained, he has written copiously about this place. Emperor Jahangir records a legend of Raja "Vikramjit" who found a philosopher's stone near Mandu through the help of a wood-cutter whose iron sickle had turned into gold on a mere touch with that stone. With the help of that stone, this king amassed great wealth and constructed, among other things, the Mandu fortress. When he desired to retire from this world he distributed his wealth among the Brahmins, and this philosopher's stone he gave to that Brahmin in whom he had the greatest faith. That Brahmin did not know the worth of that stone, got enraged at the present of a mere stone and threw it away in the river Narmada, where it still lies.

Liberty of thought and action is the only condition of life, of growth, of well-being. Where it does not exist, the man, the race, the nation must go down.
—Swami Vivekananda.

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CHILD and PARENT

M. D. ADATIA

In the last issue it we shown that parents play vital part in building t personality of the child. this instalment some popu lar misconceptions are re moved.

THUMB-SUCKING is obviously related to the sucking instinct and the problem of weaning. Until recent years it was universally considered just a bad habit which ought to be broken quickly before it became ingrained. Now it is well understood that the baby sucks his thumb because he has not had full satisfaction from the breast or bottle. Incidentally thumb-sucking that occurs only just before feeding seems to be merely an expression of hunger, the result of a deficit in sucking satisfaction at breast or bottle. The prophylaxis and treatment should consist in providing longer and more frequent opportunities to nurse. By the time a baby is a year old, thumb-sucking appears to be no longer primarily a need to satisfy the sucking instinct but has become a 'comforter'. He no ger sucks it a certain numb minutes every day but onl special occasions; when he i ing to sleep, when he is fati when he is frustrated, when h bored. There is no longer point in trying to increase his sing time. Efforts to stop habit by physical restraint, pu ment, nagging or teasing, only to increase the child's ne

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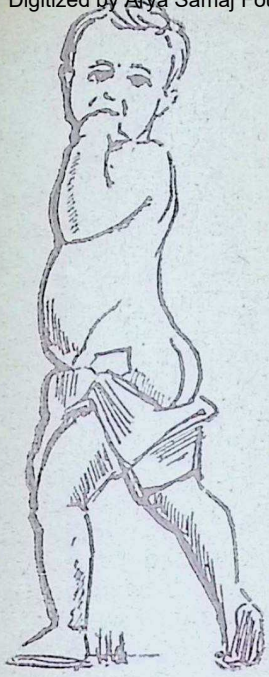

thumb. If mothers ct to it explain attitude wards mb-suck- on the s that the h are g made ked, the per way to let the d alone ch often the quick- way to o p the mb-suck- Do not te for fear making bashful resentful. ing may prolong his depend- e on the thumb.

here is a widespread but un- nded belief that good health is uired through meticulous regu- ty of bowel movement. It has ome the style with civilized ple to put a lot of effort for y and rigorous toilet training, le the child naturally wants to whatever he likes, and dislikes compulsion. Observation of ldren trained for bowel move- nt at different age-periods sug- ts that the age at which the y is first set on the toilet is not primary importance. There are ies trained early who rebel dur- ing the second year and suffer tragic changes in character during the prolonged conflict with a severe parent. Many babies at this age get so sensitive about their rights and interests that they rebel against minor degrees of maternal insistence. In the course of a long struggle against training he is first of all made unduly obstinate and hostile. This brings an unfortunate influence at such an impressionable age. But worse than the hostility is the insecurity which usually keeps pace with it. The small child cannot consistently defy his mother without becoming uneasy and guilty and this throws his whole personality out of balance. The child often gets obsessed with fear that he has soiled his pants even though he has not actually done so. Correct way of training is to relax the efforts gracefully until he feels more co-operative. Your persistence especially if you resort to suppositories or enemas, will only increase his rebellion and distort his personality. When a baby begins to show that he understands when you praise him for moving his bowels or urinating while on his toilet seat, it is the time to begin real training. This means puting him on the toilet at certain regular times when he wakes up in the morning, just after each meal, before and after naps, and at intervals in between when the control is established. He should be praised when he keeps dry and he

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should not be scolded when he has an accident.

The mistake done by children can be corrected by proper explanation and gentle handling. Obedience should not be enacted and demands should be tempered according to the child's capacity to obey. Apology is often useful in teaching the child and a sense of humour would be a better part of the education. Parents frequently become emotionally upset by the child's poor manners, though anger and exaggerated emphasis would result in strict discipline but would repress and distort the natural instincts of the child. Training the child and educating him to observe discipline through affection would be the correct way to avoid repression and maladjustment.

The problem of aggressiveness is inevitably bound up with the child's early training. How these training procedures are managed may well determine whether normally aggressive impulses are turned one way or the other. In the management of these early training procedures, therefore, lies the key of prevention of many of the problems of aggressiveness. At first the infant is a little king. Whatever he wants he gets; and it is right to treat him so. But gradually restrictions are placed on him. He is asked to do certain things as regards to his feeding, toileting etc. Now the world has become for him one big 'Must Not'. In such a world he inevitably feels anger and resentment against the parents who im these rules. He feels angry wards his parents, but at the time he needs them despera Caught in this conflict, he beco anxious and fearful that they punish him or go away and a don him for being so bad. If his parents actually threaten punish or to leave him, the ch fear is sharpened. Yet the ho feelings are still there, or per even increased. Gradually order to keep his parents' love approval, to feel that he is a boy, he begins to accept re tions and do what is expected. if he feels cheated of the mo ing and protection he craves, will look upon the necessary trictions as an attack and his tile aggressive feelings will s up each time he is denied s thing. Feeling that he has noth to gain by giving up his se wishes, he may become an social person. On the other h if his fear of punishment or of love is too great he may with his resentment quite di ently, for example, he may no hostile but may become gentle, timid, and passive. passive goodness in a child is necessarily a virtue. It may c up resentment and hatred sometimes break out in disgu form in sly cruelties, in torm ing others who may be smaller weaker, or may become gener discontented about everything 'chronic complainer'. He even take out his feelings on

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by becoming physically ill. nach disorders, headaches, and y other physical disturbances e in some cases been found to from dammed-up uncon- feelings of hostility.

he school makes the first con- of the child with the outside ld. Uptil now the child had emotional support and secu- of the parents at home and the child has to accept the her emotionally as a substitute the mother; just as breast is stituted by bottle, similarly the ld accepts the teacher but its ction is patterned after the ori- al parent relationship.

Age of three to four years is ideal age when the child should sent to the nursery school. At s age the child lives in a battle supremacy with the mother. If mother tolerates and accepts child emotionally and helps in nsitioning this emotional sup- t to the teacher, the adjustment uld not be difficult.

In the beginning the mother uld spend some time with the ld at school. Gradually she uld leave the child for a longer e at school till the child gets usted to the teacher. This rning is slow, depending upon e personal needs of the child.

It is here that the child learns accept himself as a member of e whole group and to forget his rsonal gain. The child learns work by seeing other child- n doing that particular work. e children feel themselves that it is nice to be active and foolish to be inactive, so that children wish to do things themselves. Some children would not adjust at school completely and might be wanting the mother for supportive security. Their intellect would work only in presence of the mother. The secure relationship of the mother might transfer very gradually the emotional dependency to the teacher.

When parents become very strict for obedience, neatness, discipline etc, children develop hostility to them. If this hostility is not expressed, then the suppressed emotion of the child is exhibited by symptoms such as stammering or stuttering.

If good habits and discipline are obtained by gentle words and affectionate manners, the emotions do not get severely repressed and the pent-up dislike and hostility do not appear, or vanish very soon. The speech becomes more fluent and the stammering disappears.

Nocturnal enuresis or bed-wetting is very common among school-going children. This is often due to some upset or worry. As a rule the wet bed is best ignored and the child reassured. But many parents resort to scolding and threatening and these do not help at all. On the contrary the parents should look into the way they treat the child. They should try to remove all the tensions and worries from the mind of the child. Parents should realise that the less

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anxious they are and the more relaxed everyone is about the matter the sooner the faulty habit will clear up.

When a small child picks up a thing it comes across, it is because he has little sense of ownership. But when a school-going child begins to steal, there is always some reason for it. Of course, it never means that he is a born thief. Take pocket-money, for example. When other children have pocket-money and your child is without it, he will tend to acquire some by taking it without your permission. The best remedy is to give some money to your child to spend exactly as he wants. This incidentally inculcates in him the value of money and sense of economy. Most of the stealing which occurs in school children is due to lack of parental love or lack of understanding. A child having a feeling of inferiority on account of physical defects or lack of normal intelligence may have an urge to steal. In some cases the urge to steal is caused by the child needing something which he is entitled to and which he has not received. Once he gets what he wants, the urge to steal also disappears.

The child's habit of *telling lies* is also a common problem. When a toddler tells a lie it only means that either his imagination is exercising a powerful influence on him or he is trying to compensate for his feeling of inferiority, when confronted with the adult world through his imagination. In older children, however, lying is oft caused through the interest of s preservation. If a child is treat severely and threatened w punishment, he gets into a pa and will tell lies. He can hard be blamed for trying to escape t dire consequences by telling l Children normally get over t habit in course of time. If, ho ever, a child is found to be telli lies about a number of things, reason is that he is unhappy worried about something. So ing the child or punishing h severely will only make him m unhappy and give him more re son for telling lies. The pare

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ould advise him, but the accent ould be on truth as a virtue ther than on the lie as something be punished.

In the development of a child, ther has also important respon- ilities. The child imitates the ther as an ideal for him. His ions and behaviour play a very ential role in building his per- nality, a strict father can sup- ess the primary instincts of a ild, but a loving and affectionate ther would bring healthy beha- our and strong personality of the ild.

In many families the father orks only as disciplinarian. His ty starts only when the child es not listen to the mother. In- reased interest from the father ith proper consideration and ap- eciation of a child's primary ants brings a healthier emotional ntrol.

It is very interesting to note e rural and urban differences in ild-parent relationships which ing marked effects in the deve- pment of the child. Life in the ics is more complicated and de- anding and both mother and ther are often engaged in ser- ice or business. In villages life simple and parents are either at ome or at the fields and can spare ore time to be in contact with he children. The mother is more r less always with the children. In cities the children are given ore facilities, e.g. toys, schools, playgrounds and are taught man- ners such as cleanliness, honesty etc. and are supposed to observe restrictions in play, going outside etc. The parents are often busy with their jobs and a constant companionship or an affectionate guidance is wanting.

In villages the children are given more freedom and allowed to move about in the fields, river banks etc. without any strict code of regulations. Parents have more leisure time to spare for the affectionate care of the children but are given less facilities for education and from public institu- tions. This brings a marked dif- ference in character building. The children from villages become more independent, less demanding, more affectionate and more imagi- native than those of the city.

Mental health plays an equally important role in children as physical health, and more atten- tion should be drawn to educate the parents. This parental educa- tion would prevent formation of unstable personalities and damag- ing conflicts from the minds of children. Ignorance of this know- ledge of child-parent relationship brings maladjustment and un- healthy personality development. Helping the child, in his proper emotional development, requires intensive and continuous partici- pation of parents and change of their attitude and value of their rela- tions with their children.

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CHIT SHAKTI—*Contd.*

aspect, he gets into touch with Chit Shakti, and because the very same Shakti is in contact with the mind of the patient, the energy passes from the former into the mind of the latter. The healing energy comes to the mind of the patient and the cure takes place.

The Chit Shakti and God are the same. When one appeals to God, God comes to the rescue there, because God is common to the spiritual healer and the patient. The Yogi practises Dharana, Dhyana and Samadhi—called Samyama. Through this, the Yogi is able to do all that he wants to do. In the case of spiritual healing, the Yogi is able to pass the current of Chit Shakti into the mind, and afterwards into the body, of the person who is to be healed. So, it is not at all something which is miraculous. It is strictly in accordance with Yoga Sastras.

Therefore, what has to be done is to succeed in establishing this contact through Samyama. Dharana is important to use the emotion, will and intelligence to wipe out the activities of the mind that it might not be a disturb factor in one's approach to higher region. Therefore, th who are great believers in Lord, the Bhaktas, are able to several things which other pe cannot do. All the stories of great Bhaktas speak to us a the various miracles. The i merable miracles that were formed by Saint Appar and S Sambandhar in South India instances of miracles perfor by Bhaktas.

The person who has devel Siddhi in Hatha Yoga exercises will. The Jnani, on the o hand, uses his intelligence as Whatever may be the Yoga p tised, Jnana, Bhakti or Karma is possible to achieve the des results.

As long as we are functioning *Jivas* in the universe, contact ween one *Jiva* and the other can be established through the dium of that field of inspira called Chit Shakti, and the proach is only through our mi

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Fortnightly Profile—84

Adlai Ewing Stevenson

WHEN a correspondent interviewed Adlai Stevenson soon after his second defeat the U.S. Presidential elections, said inter alia, "Bipartisanship only be really effective when eign policy is lifted out of the tent of politics altogether, and I no likelihood of that just now. ile I want to see restraint in icism of foreign policy, I also nk it the duty of the opposition criticize when it is warranted." When he said this, little did he am that after a year he would l himself in the thick of a sum- preparatory meet on a bipartin basis, rubbing shoulders with tallest poppies of the NATO risers. How far this experint would prove effective in the g run in the political climate of S., however, is hard to guess. Speaking generally, during nanal emergencies, democratic wers all over the world find the y to success in bipartisanship, e most outstanding example be- the war-time coalition Cabinet Great Britain. Adlai who has disguished himself in public life as e of the most articulate indiiduals in American politics for a neration now would therefore undoubtedly make his contribution to the success of the meet, from what we know of him as a lawyer, Governor and Presidential candidate.

Two successive defeats in what may be described as the biggest election battles with the heaviest poll among democratic countries have not embittered Adlai who has every reason to be so, being the most spectacular campaigner. Disappointed he is, but not hurt. He confesses ruefully but without rancour that he is the

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"foremost authority on unsuccessful Presidential campaigns."

Has Adlai any contribution to make to our political thinking after his gruelling experience? Yes. In electioneering, personal popularity counts much more with people than programmes however exalted. In democratic Governments, the Opposition Party should not take up that attitude for the sake of opposition, but do so with vigour when it sees that the party in power is wrong. Not merely that, it should keep on toe with a spirit of constant inquiry if only to prove right.

Adlai feels strongly against the extraordinarily high cost of American Presidential elections which have nearly ruined him financially, what with the mass media of advertising and conditioning which terrifically discount clear thinking on the part of the electorate.

He feels that Governments and politicians in democratic countries have no greater obligation than to tell the truth to the people, for democracy cannot sustain on ignorance or hypnotism.

Personally Stevenson has no regrets at all, for he feels he is one of the blessed among men having played such a part in public life. Born of well-to-do parents, he has a highly developed social conscien He is a lawyer by profession a internationalist by convict During the War years he had la experience of Government, and 'Peace Councils'. He was la elected Governor of Illinois.

Presently he is the titular h of the Democratic Party. Possi fatigued by two real elect battles, he would like to see so younger blood captain the Par At least that seems to be his p sent mood.

Adlai is youthful of appeara despite his 57 years. Photogra do him less than justice. He h sharp, blue eyes and his smile infectious. His features rev unusual intelligence, mental al ness and integrity. He has sharp wit. He writes his o speeches and his delivery is e quent and persuasive. They h a very personal appeal. He is author too.

Even though a prodigi worker, Adlai finds time to re in sports. He is a good gol tennis-player and horseman. H spends much of his time in re ing and has a wide knowledge the humanities.

A divorcee in private life due political differences, Adlai is a d voted father to his three sons.

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Years of Experience...

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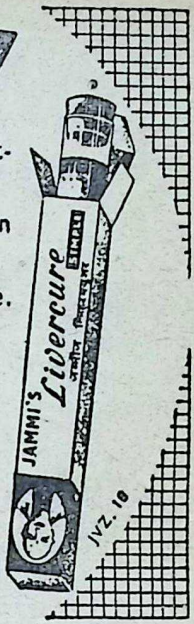

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QUESTION BOX

ANSWERS by K. M. Munshi

Kulapati Sri K. M. Munshi has kindly agreed to answer in these columns questions from readers of Bhavan's Journal on topics falling within the scope of the Journal.

373

Sri N. Lakshminarayana, Anantapur.

Q: *Is man's individual conscience responsible to God or society?*

A: To God. If society tries to suppress the conscience, man must be prepared to suffer martyrdom.

374

Sri P. R. Prabhakar, Bangalore.

Q: *Will it be possible to publish the book entitled 'Simhasana Dwatrimsika' in the Book University Series?*

A: I think it will be taken up in the Series, when convenient.

375

Sri Vishwanath S. Patil, Belgaum.

Q: *Which are more effective in solving personal problems of self-development—Modern Psychology, Epics, Religious Books or Lives of Great men?*

A: Epics first, lives of great m next; religious books, if have faith, first of all; mod psychology least of all.

376

Sri D. Rama Narayana, Hyde bad.

Q: *What is your opinion ab Widow Marriage? What the* Shastras *say about it?*

A: Some Shastras permit wid marriage in emergencies. I if women are equal—a they are—there is no rea why they should be precluc from marrying again, wh men go on marrying not tw but sometimes thrice and fo times.

377

Sri A. J. Bhaskara Rao, Guntak

Q: *Which are the countries th are enjoying true democrac*

A: England, France, West G

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many, Italy, Austria, Switzerland, Netherlands, Denmark, Norway, Sweden, U.S.A., Ireland, Canada, Australia, New Zealand, Turkey, Israel, India, Burma and Ceylon.

378

Sri K. Ananthakrishna Rao, Madras-14.

Which will ultimately prevail —Science or Religion?

Any conflict between the two is imaginary.

(1) Science can only deal with matters which can be tested by experiments and its field is sense perception. Its activities result in the conquest of natural forces.

(2) Religion is a matter of faith and its field is supra-sensual and supra-mental perception, resulting in an experience of higher values like Absolute Love, Power, Light and Beauty and which climax in *Anand*, which is God.

(3) Where science ends, religion begins; so both are necessary to complete the power and experience which man is capable of attaining.

379

Sri Krishnamurthy, Shimoga.

Who is the hero of Mahabharata *and why?*

Arjuna. He is the man with genuine human qualities, best disciplined and well-directed.

380

Shrimati Vimala Rao, Madras-4.

Q: *Can sincere prayer to Parabrahman change our destiny?*

A: Prayers can dissolve the bondage of attachment, wrath, and fear, and strengthen the fundamental values like Love, Light and Beauty and bring you to God. They will enable you to be free from the bondage and change your destiny as you become more and more God-minded.

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381

Sri R. M. Chandraiah, Tumkur.

Q: *Why do we chime the bells, play the cymbals or beat the drum, etc., while taking out* Ganapati *for immersion?*

A: When we worship God, we want to lift ourselves into a joyful mood and music played in company always induces such a mood.

382

Sri B. N. R. Vasudeva, P.O.K.C. Farm, Dist. South Kanara.

Q: *Are not the legislations like the Hindu Succession Act, Hindu Marriage Act, etc., bearing on Hindu religion contrary to the secular nature of our State?*

A: No, Social customs in the past have been changed by the *Smritis* of learned text writers. *Yajnavalkya Smriti* in terms authorises changes if approved by learned men. We must assume in this age that Parliament is a wise body, if not learned.

383

Sri P. S. Dhruva Rajan, Delhi-8.

Q: *How can we say that Hinduism and Buddhism do not clash when the existence of God which is an essential faith of Hinduism is denied in the other?*

A: I don't think Buddhism is atheistic. Anyway Buddhism invests Buddha with all God-like attributes. But Hinduism certainly differs in that Buddha is only an *avatar* of God.

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384

i K. Adinarayana, Pattabhipuram, Guntur.

What are the duties, responsibilities and rights of the members of the Joint Family according to ancient traditions and Dharma Shastras?

Will you please look up some elementary text-book on Hindu Law? According to *Shastras*, the joint family composed of male members and dependent woman members, was the unit of society and the manager or Karta, the eldest male member, was its head.

385

Sri D. Rajagopalan, Tanjore.

Q: *In our secular democracy, seats in professional colleges are being denied to Brahmin youths, even though they secure very high marks, even as jobs. How is it compatible with the Constitution?*

A: It is betraying the Constitution and the Order of the Madras Government enforcing such a ban has been declared unconstitutional by the Supreme Court.

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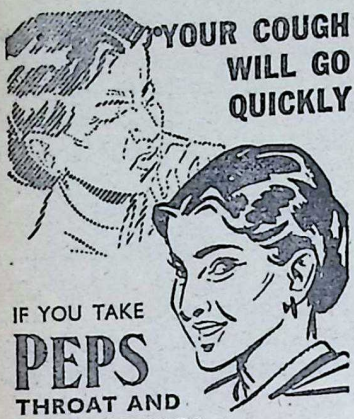

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(Continued from the last issue)

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...धिकं शतम्	tryadhikaṁ śataṁ	=103	१०३
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कोटिः	koṭiḥ	=1,00,00,000 १,००,००,०

These are the cardinals; but how will you say "He is first boy"?

Student:—"सः प्रथमो बालकः।"

Teacher:— 'प्रथमः' means 'first'; can you say what are ordinals for the first ten?

Student:—

प्रथमः	prathamaḥ
द्वितीयः	dvitīyaḥ
तृतीयः	tṛtīyaḥ
चतुर्थः	caturthaḥ
पञ्चमः	pañcamaḥ
षष्ठः	ṣaṣṭhaḥ
सप्तमः	saptamaḥ
अष्टमः	aṣṭamaḥ
नवमः	navamaḥ
दशमः	daśamaḥ

Teacher:—In 'एकादशः [खण्डः समाप्तः' what is the meaning ekādaśa?

Student:—It means 'the eleventh' chapter ends here.

Teacher:—In "अस्मिन् विंशतितमे शताब्दे" what is the meaning 'Viṁśatitama'?

Student:—It means—In the 'twentieth' century.

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Teacher:—The following are some more of the ordinals.

त्रिंश त्रिंशत्तम	trimśa or trimśattama	=thirtieth
चत्वारिंश चत्वारिंशत्तम	catvāriṁśa or catvāriṁśattama	=fortieth
पञ्चाश पञ्चाशत्तम	pañcāśa or pañcāśattama	=fiftieth
षष्टितम	ṣaṣṭitama	=sixtieth
सप्ततितम	saptatitama	=seventieth
अशीतितम	aśītitama	=eightieth
नवतितम	navatitama	=ninetieth
शततम	śatatama	=hundredth
सहस्रतम	sahasratama	=thousandth

The above are the words for definite numbers. But when e number is not definite, it should be expressed thus:—

उपदशाः	upadaśāḥ	=about ten
दशानां	समीपे	ये सन्ति ते।
of ten	near	that which is

gain आसन्नविंशाः = āsannaviṁśāḥ =approaching twenty

अधिकचत्वारिंशाः=adhika catvāriṁśāḥ=more than forty

अधिकाः चत्वारिंशतः

द्वित्राः dvitrāḥ—two or three

द्वौ वा त्रयो वा

These are some forms of expressing numbers that are not efinite.

[To be continued]

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Simhasana Dwatrimsika—58

KALI'S GIFT TO VIKRAMA

WHEN King Bhoja came back on the twentieth day to make a further attempt to climb the divine throne, the statuette holding the twentieth step stopped him as did the previous ones and told him the following story.

When the great Vikramaditya was ruling the country justly, the Goddess of Dharma walked with all her four feet.* Varnashrama never faltered. Elders blessed the younger ones who showed them all respect. Temples of Gods were like the pole-star guiding erring humanity. Anyone who thought ill of others was blasted. Rain poured thrice in the year. People lived healthily. Rogues perished. The king's rule was upright like the staff of the mast.

It was at this time that the ubiquitous ghoul brought a disquieting news to King Vikrama. It was this. A king by the name of Chaturavan ruled over Sagarpur. He was fatally bitten by a serpent and his wife was about to commit *sati*. That was enough grist for the mill of Vikramaditya. He immediately jumped on the shoulders of the ghoul and made a dash for Sagarpur. He arrived there just in time to stop the queen from falling into the pyre ready to be lit for her husband's body. Vikra said: "Tarry, Madam, I shall, w God's grace, revive your husb from the fatal bite."

Struck mute by his assura the queen desisted for a wh while the royal minions moved body of King Chaturavan from pyre and deposited it on a s of grass. King Vikrama praye Goddess Kali of Ujjain and to ed the inert body with his m wand all over when Chatura sat up like one gone on deep sl ber! The joy at the sight of occurence was indescribable. K Vikrama raised Chaturavan by hand which he placed on the h of his (Chaturavan's) queen, t uniting them for the second t Tears flowed from the eyes of pair.

When Chaturavan recovered ficiently, he and his queen pro ted before Vikramaditya and p ed: "It is impossible to repay debt of gratitude we owe to The utmost we can do is to p our entire kingdom at your cious feet and to beg of you to cept us as your servants."*

Visibly moved by this spirit the part of the royal pair, K Vikrama gladly accepted the and after releasing them f what they chose to call as t debt, he gifted the entire king

* Dharma is likened to a cow.

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ck to the King and bade them

leu.

By that time, the calendar show-
that King Vikrama's half-yearly
ile period had commenced. So
straightaway entered the forest.
the way he came across a city
name Shambhu Surya. While
was walking through the
eets, he saw a temple by the
e of which was a tank. The
rtico of the temple was multi-
llared. From the chimes and
e smoke escaping from the
tchen of the temple, it appeared
at the deity of the temple was
ing worshipped regularly ac-
rding to schedule and that the
nual festivals were being cele-
ated regularly. He made
quiries of the people that went
side and out of the temple about
which only confirmed his sur-
ise. He further learnt that the
me of the deity was Shambhu
rya and that the city derived its
me from that God. All these in-
rmations gladdened his heart.
e went inside the temple.

Just as he was returning after
aying before the deity, he saw a
w persons dragging another,
er tying both his hands at the
ck. The victim appeared to be
noble birth while his persecu-
rs looked ruffian-like.

Any act of injustice was anathe-
a to Vikrama, so it was not sur-
rising when his blood boiled at
is outrage. He called out in a
entorian voice: "Stop, all of you
ere! Why do you torment the
or man?"

Vikrama's imperious stature instilled fear into the minds of the persecutors who instantaneously folded their hands in supplication.

At this the victim was emboldened to address Vikrama: "Great sire! May I know the name of my well-wisher?"

Laughingly the monarch replied: "Vikrama of Ujjain!"

"Can that be true? Oh, Lord! My troubles are at end."

"Please tell me the cause of your difficulty."

"How shall express it, Sir? I am King Singara of Rajamahendra. As ill-luck would have it, I had too many foes. I was careful to keep them at bay all along. Not being able to vanquish me in open battle, they conspired of devious ways. They sent to me a wily brahmin who ingratiated himself into my confidence. He invited me to a game of dice in which I am also an expert. But by loading the dice covertly and other means the brahmin defeated me in a series of games in which I was made to pawn my country, wealth and my own people. Having thus stripped me bare, my foes have further arranged to send me to this place like a convict and they propose to lock me up in one of the great vaults of this temple. There is none but God to save me now!" and the man wept profusely.

King Vikrama, moved by the heart-rending story ordered the persecutors to untie the chord wound round the wrists and free him. Taking Singara along with

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him on the ghoul, he reached Rajamahendra. He called an assembly of all the feudatories who conspired to dislodge Singara and made him challenge them for a return game of dice. By the help of the ghoul, Singara learnt each clandestine move of the opponent, and thus succeeded in regaining his lost country and wealth.

Addressing all the mystified feudal lords, King Vikrama said: "Know me to be Vikramaditya of Ujjain. I am now personally anointing Singara as King of Rajamahendra. Now tell me, are you in a mood to rebel against him or live in amity after paying him your subsidies? You must make up your mind right now or you will not live to do it again!"

When the feudatory chiefs came to know that it was King Vikramaditya who was addressing them they fell at his feet saying: 'Who would dare to defy your bidding Mighty Monarch? Gone are our jealousies. We shall live united in peace. We shall do as you order."

Installing Singara once again as King of Rajamahendra and ordering all other chiefs to pay him annual bounties, King Vikrama returned to Shambhu Surya.

By the side of that city was a hill of the name of Indrajit. He climbed it and at the top of it saw a temple of Kali. Going inside it he found the idol of Kali surrounded by eight other idols studded with diamonds. He wondered how such *murtis* came into being at that place.

At that time his eyes fell on a rock on which was an inscription which ran: "In this *peeth* of Parasakti, there are untold treasures. Anyone who wants to possess them must offer his or any other human head to Goddess Kali."

The proposition interested Vikrama very much. On that desolate place, however, not a human soul could be seen for miles around, so he decided to offer his own head.

With that idea, he bathed in a tank nearby, and after praying before Kali, drew out his magic sword with the intention of slitting his own throat. As the sharp edge of the knife touched his

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eck, Goddess Kali Herself appeared and caught hold of the arm holding the sword.

Kalimata said: "Vikrama, My son, I am delighted by your courage. I have laid open all the hidden treasures before you. It is for you to take all of them," and disappeared after granting him further boons.

Just before him the hollow of the earth was opened, as it were, and there lay a whole heap of untold treasures beneath.

Vikrama dug out all the hidden wealth and tying them up, loaded them on the ghoul. Together they returned to the palace of King Singara to whom he gave away all the treasures as gift.

He further enjoined on Singara to worship Goddess Kali at the hill-top as his famiy deity.

Having performed these exploits, King Vikrama returned to Ujjain after the completion of his exile period.

Asked the statuette: "Bhoja, if you think that you are as valorous and selfless as King Vikrama you can ascend the throne and not otherwise."

King Bhoja and Nitivakya returned to their palace as usual after hearing this story.

[To be continued]

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ARTS AND CRAFTS OF INDIA AND PAKISTAN. By Shanti Swarup. Published by Messrs. D. B. Taraporevala Sons & Co. Private Ltd., 210, Dr. Dadabhoy Naoroji Road, Bombay-1. Size: 12"×9". Price: Rs. 44/-.

HERE is a magnificent book alike in conception, design and execution. The author and publishers deserve our congratulations for presenting this integrated picture of the art-heritage of India in an admirable manner.

Eclectic in treatment, the work covers almost all art-forms—painting, sculpture, architecture, arts and crafts, music, dance, and ritual decorations. It has six colour plates and over 725 line and half-tone illustrations. Not professing to be a scholarly treatise, it is nevertheless very informative and is divided into six broad chapters, each devoted to one form of art.

In the chapter on 'Dances', descriptions of its different styles like Kathakali, Bharata Natyam, the Manipuri and other important folk-dances are purveyed. Their origins and main characteristics are given in outline. *Mudras* and their meanings and pencil sketches and photographs of the different poses including those after famous frescoes supplement the information.

Similarly in the chapter on music, after tracing its history from mythological times, the author describes the evolution of *ragas* and their emotional aspects, styles, compositions and musical instruments. The pattern of treatment and illustrations are the same. Pictorial representation of *ragas* is unique in the history of Indian music and adequate representation is given to this aspect too.

In the section devoted to painting, its different schools and their main characteristics are given briefly. The six broad categories under which Vatsyayana divided the theory of painting alongside of the dictum that in India art was never practised for art's sake remind us of the highest functions of art in our scheme of life. A rapid summary of the history and techniques of Indian painting from pre-historic times to the present day covering all schools and parts of the country is supplemented by choice reproductions of famous paintings in monochrome and colour from well-known collections and historical remains.

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India's Army, by Major Jackson. 14 coloured and 183 black-and-white Illustrations. Rs. 7.00.

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South Indian bronzes. Architecture ives, in the same scale, adequate resentation and there are some erb reproductions in this section. re is a wealth of excellent illustra- s culled from sources like the rnal of *Indian Art* in the section oted to Arts and Crafts.

hen all is said, the printing, quality blocks and get-up of the book erve special mention as they com- e favourably with any published where. Altogether the volume er review is a valuable acquisition ur art collection.

—*V. A. K.*

E VEERASHAIVA SOCIAL PHI-OSOPHY. By Dr. S. M. Hunashal, I.A., Ph.D., B.T. Published by maravani Printing Press, Raichur, ysore State. Pp. 100. Price: Rs. 2/-.

IS brochure is a part of the author's is for a doctorate on Veerashaiva losophy. It is an essay on the way ife of an important community liv- mainly in South India. The Linga- a people form a small, but an im- tant sect of the Hindus, and this klet by Dr. Hunashal is probably the t work of its kind.

r. Hunashal has analysed the social losophy of the Veerashaivas from a ltiple point of view. In the eight pters of this book, he has exposed philosophical background, psycho- cal basis, ethical ideology, social ucture and the historical settings of Lingayata community.

r. Hunashal begins his analysis with emergence of Veerashaivism as a rmist movement. The very basis of rashaivism is democracy. It accepts rty and equality as its guiding prin- es. "Democratic in spirit, puritani- in fervour, and cosmopolitan in look," Veerashaivism cuts asunder shackles of orthodoxy. It is a revo- onary and progressive philosophy. s regards the philosophical basis, rashaivism does not support Shan- a's doctrine of Maya. However, the nciple of Shakti or strength is fitted the concept of dynamism. There is perfect harmony between Shiva (silence) and Shakti (dynamism) as realised by the Sharanas (Veerashaiva saints). The Sharanas, believed that like Shiva and Shakti, there is close relation between Jangama (Universal soul) and Linga (Individual soul). Jangama and Linga sustain each other; they are reciprocal and relative. Hence the individuality is retained in the Universality. This is the significance of the Veerashaiva concept of Linga-Jangama. This point receives much emphasis and clarification in the Vachanas of Channabasava and Siddharama.

Dr. Hunashal explains the significance of the concepts of Shaktivisisthadvaita, Purusha, Prakriti, Visheshya and Visheshanas. He also makes much effort to distinguish between the meanings of these terms which are also used by Jains, Buddhists and Shankarites. The author then proceeds to examine the psychological approach of the Veerashaivism, the account of which is found in the Vachanashastra. He explains how the Vachanashastra classifies the brain and associates the classes with various aspects of existence. The entire chapter on Psychological Basis of Veerashaivism is a fine and exhaustive analysis of the Vachanashastra.

On the ethical side, Veerashaivism, according to the author, insists not only the necessity of the theory and practice of moral principles, but on their identity also. The Veerashaiva philosophy postulates the identity of knowledge and action, words and deeds. The author further stresses that since theory and practice must be identical, equanimity is an ethical necessity. He who is above all complexes alone can become a saint.

The social traditions and ways of life logically follow from the Veerashaiva philosophy. Devoted to the principles of freedom and equality, the Veerashaiva community discards the social order based upon caste system and inequalities. By wearing the Linga, the people of all ages, classes or sexes assume the form of Shiva, and become equal to each other.

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This small book is rich in matter beyond all proportion to its size. It is a good academic treatment of the subject and even for an advanced student, it provides plenty of useful matter. Even on a serious subject, the author has written in a lively style which keeps the reader interested in the subject. The book is well worth reading.

—*Dr. Ramesh N. Desai*

ADYATMA JAGATKI SYRE (in Hindi). By Radhanath Phukan. Hindi version by Nirupama Phukan. Published by Prag Bharati Prakashan Mandir, Dibrugarh (Assam). Pp. 100. Price: Rs. 1/8.

THE Hindi version of the above book by Shri Radhanath Phukan, M.A., B.L., Veda Vachaspati, is a very valuable piece of literature. The book was originally written in Assamese. The author has successfully tried to explain to the layman the highly philosophical and moral ideas of the Upanishads. Fine commentaries at the end of each story which are the result of deep study of Western thinkers like Eddington and others add much to the value of the book.

Smt. Nirupama Phukan also deserves praise for the efforts she has put in. She has a good command over Hindi and knows well how to translate in simple and idiomatic Hindi the abstract concepts of the original.

—*Prof. R. N. Pandey*

SOCIOLOGICAL PAPERS AND ESSAYS: (An Asian Sociologist's Testament). By Kewal Motwani. 1957. Published by Ganesh & Co. (Madras) Private Ltd., Madras 17. Pp. viii+212. Price: Rs. 5/-.

THE book under notice discusses some of the fundamental problems of life as viewed by a sociologist. The book has eight chapters in which almost all the main problems have been conveniently compressed. Chapter I sets forth a plea for reorientation of Sociology; Chapter II outlines the American and the Hindu approach to the characteristics and constitution of human nature; Chapter III surveys the impact of modern science on the life of the countries of South Asia. This chapter particularly is very useful and interesting to a student of sociology as it gives an overall picture of the social and cultural growth and development as also of disorganization which has run rampant in these countries. Chapter IV formulates the mission of sociology and sociologist in all seriousness. Specific problems such as those of Crime, Social Welfare, Training for Public Administration, and Jurisprudence have all been tackled with zeal and lucidity in Chapters V, VI, VII and VIII respectively.

Dr. Motwani has toured extensively, has given lectures in the Universities here and abroad; has done the actual teaching work of Social Sciences; has read much and also written much. As an impassioned student of Sociology and as a vehement expounder of his theories, he has carved out a reputation as a colourful Sociologist.

The book under notice contains a wealth of information which can be profitably availed of by those who care and wish

The printing especially is very nice and the paper used is of good quality.

—*Dr. A. S. Gopani.*

J. KRISHNAMURTI (An Introduction). By Kewal Motwani, 1957. Published by Messrs. Ganesh & Co. (Madras) Private Ltd., Madras 17. Pp. xv+ 56. Price not mentioned.

THIS is another readable book from Dr. Motwani and is more or less an appendix, so far as J. Krishnamurti is concerned, to his previous bigger book styled "Three Great Sages: Sri Aurobindo. Dr. Annie Besant, J. Krishnamurti."

The writer, Dr. Motwani is an admiring devotee of J. Krishnamurti, who is also lovingly nicknamed Krishnaji. The book, as such, sets forth an assessment of the personality and preachings of Krishnaji exclusively from a personal point of view. Chapter I describes Krishnaji graphically as it provides interesting reading. In matters as this

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Motwani is at his best. Chapter II lines Krishnaji's main teachings and provides profitable reading. Chapter attempts to evaluate the influence of shnaji's teachings on the world and provides controversial reading.
t the end there is a Bibliography ich is useful. Production values are od.

—*Dr. A. S. Gopani.*

AVASYA UPANISHAD. By Kamakshi Dasa. Published by the uthor. Copies can be had from: Kamakshi Dasa R. Somasundaram Aiyar, Advocate, 10G, Edward Elliot Road, Mylapore, Madras. 1956. Pp. iii plus 4 plus 96 plus 2. Price Rs. 3/-.

E book under review is well equip- in the sense that it contains besides text, an English translation, exhaus- commentary and explanatory notes. argument in bringing out the pre- t edition seems to be this that what- r commentaries are there in the mar- , are all either short of laconic or not ficiently able to dispel the minutest stiges of doubt from the minds of the pirants regarding the essence of the chings of this Upanishad. The thor claims, and I think rightly, to ve removed this common drawback being as lucid as possible in his ex- sition of the theme. He has tried to effectively instructive wherever it s needed. In the Introduction, the scussion of Saguna and Nirguna Brah- n is very ably launched and carried rough. The author has been success- l in opening up a new vision and in tting forth an acceptable interpreta- n of the basic truth revealed in this panishad. Meanings given are all sed strictly and scrupulously on their rivatives and explanations advanced ve for their background the author's sterly grasp of the subject and deep olarship. I find that he has nowhere red and has nowhere gone out of the y. The author deserves every com- ment for this. Price is a little higher d the printing and the papers are not good quality.

—*Dr. A. S. Gopani.*

BOOKS RECEIVED

MATERIALISTIC VIA-MEDIAISM. By G. P. Tripathi 'Anal'. Translated by G. S. Sharma. Published by the Rashtra Bhasha Prakashan, Mandhana, Kanpur. Price: As. 8/-.

ABHYASA GEETAMALIKA (in Telugu). By Vaidya G. Y. Sarma. Published by Shree Gita Pracharini Sabha, Champapuram Post (Bangalore Dist.). Price: As. 4/.

ALL-INDIA TOURIST GUIDE (in Tamil). Published by Shri K. V. Arunagiri Mudaliar, Ganapathy Reading Room, 92, Kamakshi Amman Kovil Street, Conjeevaram.

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BHAVAN'S NEWS

Kulapati Sri K. M. Munshi along with the members of the German Centre of the Bhavan. At the background is seen the statue of Sri Mahavishnu recently installed at the Gita Mandir of the Bhavan.

AVAN'S GERMAN CENTRE

A delegation consisting of six mbers of the German Centre of Bharatiya Vidya Bhavan was ertained to tea at the Gita ndir of the Bhavan on the 22nd last month. The delegation ich was on a visit to India was ded by Mr. Hemorau and included two women also. After touring India from one end of the country to the other, the delegation visited the Bhavan. They were shown round the various departments and their working. The members evinced keen interest in the Indian theatre, dances and music. They were much impressed by the collection of Sanskrit and Indological

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books in the Library of the Bhavan.

Welcoming the delegation Kulapati Sri K. M. Munshi recalled the long cultural contacts between India and Germany in the field of Sanskrit and Sanskrit literature and expressed the hope that there would be wider exchange of delegations between India and Germany so that the cultural bonds may be strengthened between the two countries

Mr. Hemorau in his reply said that he was greatly impressed by the past achievements of India from his visits to historical sites like Sarnath, Ajanta, Ellora, etc. What started in a casual conversation, he said, had happily ended in its realization. Speaking about his country, Mr. Hemorau said even children were familiar with the name of Mahatma Gandhi. He expressed his gratitude for the invitation extended to him by the Bhavan.

The delegation was presented with a set of "The History and Culture of the Indian People" and a few select titles from the Bo University and Gandhi Series p lished by the Bhavan.

STATE AWARD

For the second time in succ sion, the Bhavan's Press, the As ciated Advertisers & Printers v given the State Award for ex lence in printing by Rashtrap Rajendra Prasad on the 21st of month. This was in the all-In competition sponsored by Ministry of Information & Bro casting, Government of India, N Delhi. Dr. A. K. Majumd Director of the Delhi Centre of Bhavan, received the award on half of the Press.

GITA JAYANTI

The Bhagavad Gita Jayanti w celebrated on Monday, Decemb 2, 1957 in the Gita Mandir of Bhavan. In the morning th was *puja* of Gitacharya and G *parayan*. In the evening Ma mandaleswar Sri Swami Sar nanda gave a discourse on *Gita* before a large and dis guished audience.

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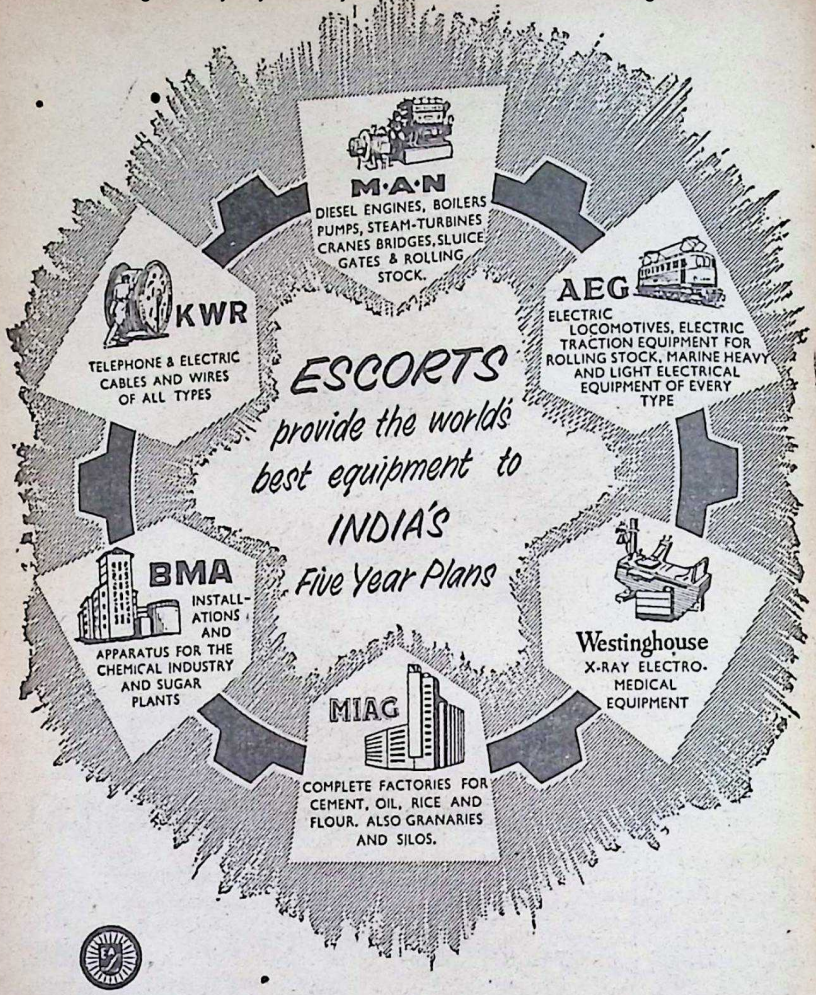

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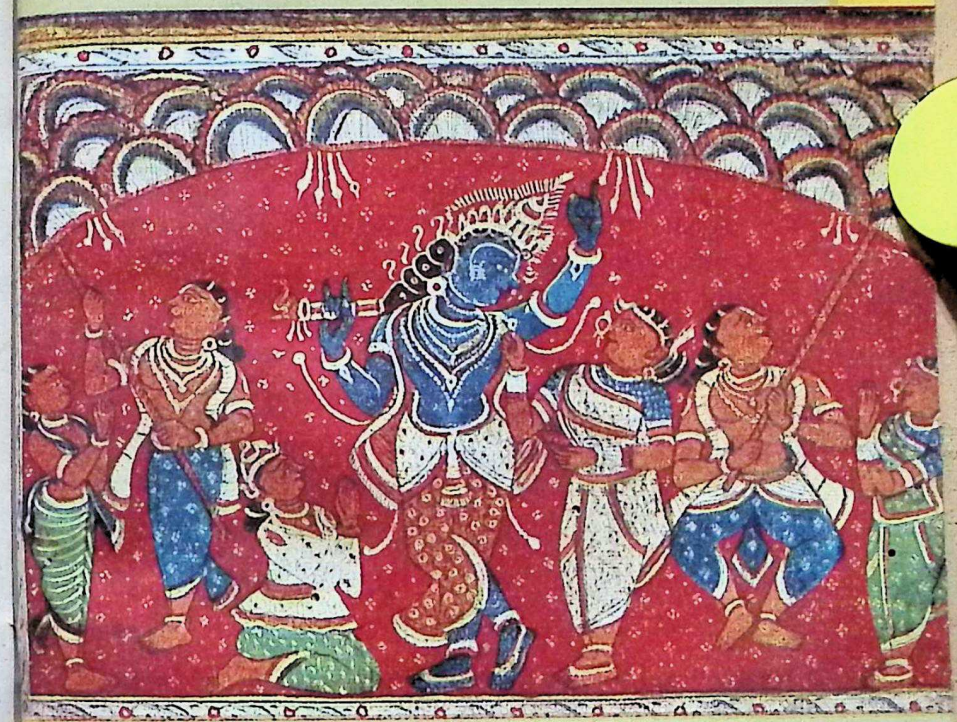

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BHAVAN'S JOURNAL

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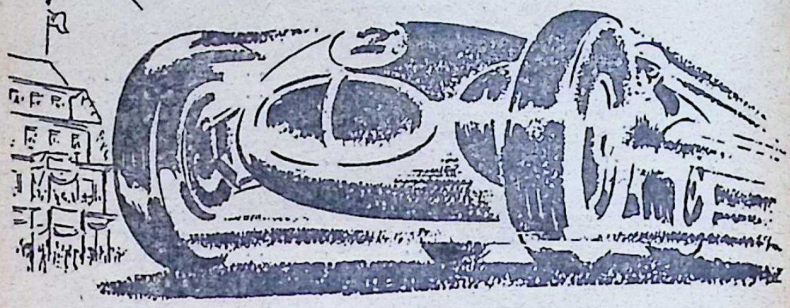

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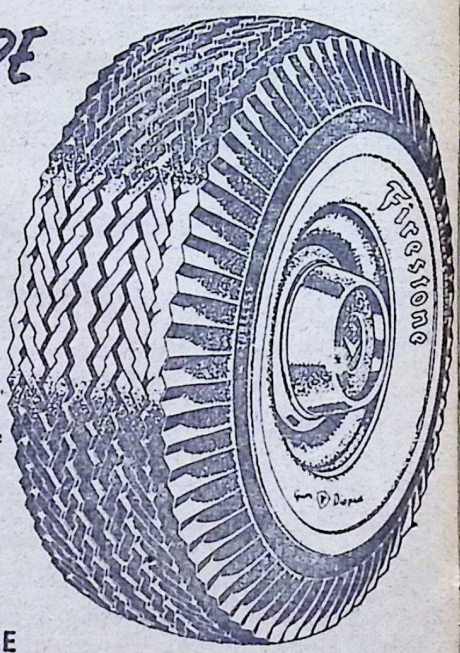

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—*Rigveda*, I-89-i

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मा नो मध्या रीरिषतायुर् गन्तोः।

Verily a hundred autumns lie before us, Gods!
Within which you cause the decay of our bodies;
Within which the sons become fathers;
Do not break in the middle the course of our fleeting life.

—Rigveda, I. 89. 9

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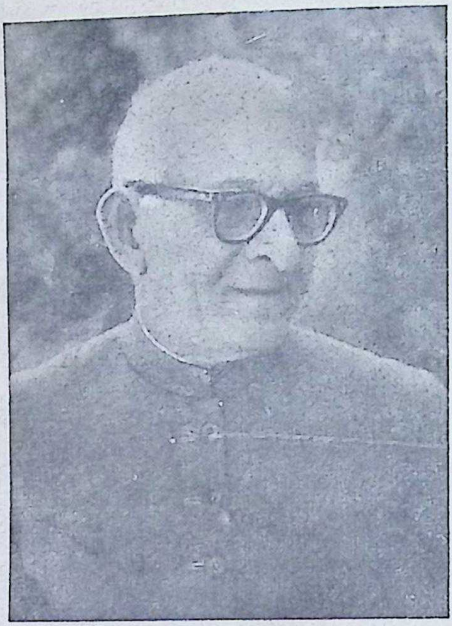
EDITORIAL

Long Live Our Kulapati

TOMORROW our revered Kulapati will be seventy-one. Lawyer, patriot, reformer, scholar, educationist, lover of art, novelist, dramatist, legislator and administrator, Sri Munshiji has earned for himself an abiding place in the mind and heart of modern India by his dedicated life.



Kulapati Sri K. M. Munshi

Born in an orthodox Brahmin family, he grew under the influence of Mahayogi Aurobindo, Lokamanya Tilak, Mahatma Gandhi and others who strove for India's independence and worked in close and active collaboration with Jinnah, Mrs. Besant, Sardar Patel and Jawaharlal Nehru in the pre- and post-freedom era. Sri Munshiji's glittering personality has sumed a brilliance under impact of our ancient herita on the one side and mode needs on the other witho losing any its lustre.

It is imp sible to m sure up energy a drive whi age has on stepped u His career the fields Law and Po tics extendi over a peri of fifty yea and the reco of his achie ments and co structive wo in the sha of the se ral institutions he has bu —the Sahitya Samsad, Bomb City Ambulance Corps, t H. M. Public School, Bomba the Institute of Agricult Anand, the Land Institu Lucknow, and last but n

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ast, the Bharatiya Vidya
avan with its several consti-
ent institutions which has
come an all-India institution
d a world-movement, the
nskrit Vishva Parishad which
s stirred up the dormant con-
ousness of the country to the
preme need for revival of that
ecious language and its litera-
re—his innumerable novels,
erary, political and cultural
orks, which continue to stream
t reflecting the glory that was
nd and the need for re-inte-
ation—all compel the deepest
miration and respect. Another
eat achievement of his is the
suscitation of the famous and
cred temple of Somnath.
Sri Munshiji along with some
our other respected leaders
s been setting the correct
rspective to our national pic-
ture lest secularism should de-
generate into godlessness.

Sri Munshiji has the prophetic gift to size up the future needs of the country in a spectacular manner. The concept of *Vanamahotsava* as a national festival is a case in point. Emotional integration of the country is another. That these ideas have promptly caught the imagination of our topmost leaders and are galvanising the nation with their effects is proof of Sri Munshiji's identity with the basic thoughts and nature of our nation.

This *Journal* which owes to him its origin, popularity and service to the country prays with the vast number of readers in wishing our Kulapati the Vedic span of hundred years.

(See Vedic Poem on page 5)

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Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 143

★ END OF ANCIENT INDIA
★ HOW BROUGHT ABOUT.
★ BIRTH OF REGIONAL PARTICULARISM

Bharatiya Vidya Bhavan
New Delhi.
DECEMBER 29, 1957.

MY YOUNG FRIEND,

MANY people think that Ancient India could be re-created. Nothing could be a greater mistake. It ended in 1000 A.D. when a new Age came into existence.

Never, never can the Age which is past be made to live again. The stream of life goes on. New elements enter into it at every stage and a new pattern of the flow arises. But history, as I have often said, is the story of the integration and disintegration of groups, and certain groups, in spite of the change in the pattern, maintain fundamental values of the old pattern in retaining the character, outlook and direction to the stream.

How Ancient India came to an end is a very fascinating story. Then, new elements entered into the old fabric; they were resisted at first and then assimilated, at the same time the force and direction of the old values were retained.

☆

The year A.D. 1000 was a fateful year for India. In that year Mahmud of Ghazni first invaded it. That event, in my opinion, divides Ancient from Medieval India.

For over 2000 years before this event, that is, from before the days of King Janamejaya Parikshit, referred to in the *Brahmanas*, the culture of the dominant classes developing in almost unbroken continuity, had brought large sections of the people within its fold. It was, however, disturbed on oc-

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sions, for instance, by the raids Alexander; by the influx of the ctrian Greeks, the Kushans and e Sakas; by the invasion of the ns; by the Arab incursion in nd. But these inroads were only nporary episodes; the vitality of e culture and social organisation nd it easy to absorb most of the en elements which were left be- nd in the country after they re closed.

This continuous vitality is a enomenon, without appreciating nich it is difficult to study the ochs of Indian history in conti- ous time. Several factors have intained it. Of them, perhaps e most important was the ryavarta-consciousness' which ew up values and institutions of eat vigour and tenacity.

It was based on the faith that aratavarsha, in its ideal aspect en referred to as Aryavarta, was e sacred land of Dharma, 'the gh road to Heaven and to Sal- tion'; where 'men were nobler an the Gods themselves;[1] where knowledge, thought and wor- ip were rooted in the *Vedas*, realed by the Gods themselves; ere the Dharmashastras pre- ibed the fundamental canons of rsonal life and social relations; ere *Chaturvarnya*, the divinely- ained four-fold order of society, braced all social groups; where, atever the dialect of the people, nskrit, the language of the Gods, s the supreme medium of high ression.

The Dharmashastras—and by that is meant not only the *Smritis* beginning with the *Manusmriti*, but the *Mahabharata*[2] have played a very big role in the life of the country. Particularly *Manusmriti*, as *the* Dharmashastra of divine origin, has had an all-pervading influence from the time historical memory could reach back to moulding the mind and the life of men, not only in India but in the 'India beyond the Seas', in Burma, Champa, Java, Cambodia and Bali.

With the *Mahabharata* and the *Ramayana*, it has provided a background of continuity to the social and moral life; modified customary laws of tribes and communities in different stages of civilization; and built up the Collective Unconscious of our people, that subconscious source of integrative vitality which keeps a people together, leads them to feel and react as one in the face of certain circumstances, and provides the urge to collective action of a recurring character.

Century after century, the system, first formulated by the *Manusmriti*, was accepted throughout the country, never by force of arms, less by royal feats than the sanction implied in the belief that 'God gave it and the ancestors obeyed it'. It was found so acceptable because it had a revealing basis of reality: of a frank recognition of the temperamental inequalities of man; of the predominance-

1. *Vishnu*, II, 3, 4.

2. Shankara and Ramanuja both treat *Bhagavad Gita* as a *smriti*.

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of hereditary influences over environments; of the need for a synthetic framework for widely differing social groups in a vast country where culture had been staggered from not only region to region, but often from one group of villages to another. Its fundamental aim was to produce a synthetic urge towards human betterment, which treated economic, social, material and ethical and spiritual well-being as indivisible; an aim which has yet to be improved upon by any other system.

These values gave continuity to the way of life of even those sections who did not accept the divine origin of the *Vedas* or *Chaturvarnya*. They also provided homogeneity to widely differing communities and religious cults and forms. The universal urge which they provided to go on a pilgrimage, generation after generation, to the mountains, rivers, towns of ancient fame, and holy spots and shrines which were conceived as the physical manifestations of the Land of Dharma, also kept alive an emotional awareness of its unity and sanctity.

The 'Aryavarta-consciousness' was mainly religio-cultural in content. Its political significance which, though often belied in practice, exercised considerable influence with the kings of an earlier age in North India when they faced foreign invasion; it is summed up by Medhatithi thus: 'Aryavarta was so called because the Aryas sprang up in it again and again. Even if it was overrun by the *mlechchas*, they could never abide there for long[1]'. The tradition also had it that whenever a crisis arose, a *chakravarti*, a world emperor, would rise in the land and re-establish Dharma. South India, however, which accepted the religio-cultural aspects of 'Aryavarta-consciousness' and Manu's system, knew no such significance for it had never to face the problem of the *mlechchas* till the fourteenth century.

The consciousness in its political aspects had all but disappeared during the few decades which preceded A.D. 1000 on account of the recurring upheavals in North India. The empire of Kanauj which had stabilised North India and supported the Brahman Shahi kings of the North-West[2] for well nigh 150 years, had disintegrated. Now *Raghukulabhuchakravarti* 'the World Emperor of Raghu Race', was merely a symbol of a vanished greatness, ruling over a small territory around Kanauj by the sufferance of his erstwhile feudatories. Some of them, however, like the Chandellas of Jejabhukti, the Kalachuris of Dahal and the Paramars of Malva were engaged in struggling to found an empire on the ruins of old order but with little success.

In Eastern India, the Palas, the Chandras, the Varmans and the Gangas fought each other with fluctuating success, struggling

1. Medhatithi on Manu: II, 22.
2. Munshi, *Imperial Gurjaras*, p. 8

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ain whatever they had or to
h what they had not.
he Rashtrakutas, the rivals of
e Pratihara-Gurjareswaras, had
led away; their empire, which
well-nigh two centuries had
minated most of South India,
d also been dissolved. The
ramars of Malva and the West-
n Chalukyas, both feudatories of
e Rashtrakutas, at one time or
e other, were locked in a life and
ath struggle, while Rajaraja
hola (A.D. 985-1014), who ruled
er the extreme South, was just
nerging as a powerful and wise
onarch.

At the turn of the tenth century,
erefore, there was no generally
cepted national focus in the
untry, as Kanauj had once been,
d no military power in North
dia strong enough to keep the
arring kings in check, or to co-
dinate their activities against
y foreign invader. Thus, when
ahmud began his raids, India
as ill-equipped for successful
sistance.

★

After the Huns had been repuls-
in the sixth century, the coun-
y had been free from any serious
reign visitation for about two
nturies. The Arab conquest of
nd in the 8th century had only
en a frontier episode and the
atiharas in the 9th century ap-
ar to have reclaimed some parts
hich had been overrun by the
abs. The Indian mind, thus
led into self-complacency, was
indifferent to, if not unaware of, the vast shifts of power which were taking place across the frontier.

When the Samanid Princes, Turks recently converted to Islam, had grown weak, Alptgin, a slave of one of them established himself at Ghazni on the borders of India as a quasi-independent chieftain. His successor, Sabuktigin (A.D. 977-997), when he was safely entrenched in power, began nibbling at the possessions of the Brahman Shahi kings, which included parts of Afghanistan, North-West Frontier Province and the Punjab.

On Sabuktigin's death, his son Mahmud, with swift audacity, captured Ghazni, which his father had left to another son. He was a military leader of the highest order, gifted with a rare personality. Developing a marvellous striking power, by A.D. 1000, he extended his sway over considerable parts of Central Asia, Iran and Seistan. Then he turned to India, giving her people a foretaste of total war with which they had not been familiar since the days of the Huns.

The Indian kings, all of whom accepted, at any rate in theory, the law of the *Dharmashastras* as inalienable, waged wars according to certain humane rules. Whatever the provocation, the shrine, the Brahmana and the cow were sacrosanct to them. War being a special privilege of the martial classes, harassment of the civilian population during military opera-

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tions was considered a serious lapse from the code of honour. The high regard which all the Kshatriyas had for the chastity of women, also ruled out abduction as an incident of war.

The wars in Central Asia, on the other hand, were grim struggles for survival, for the destruction of the enemies and for appropriating their womenfolk. No code circumscribed the destructive zeal of the conqueror; no canon restrained the ruthlessness of their hordes. When, therefore, Mahmud's armies swept over North India, it saw torrents of barbarians sweeping across its rich plains, burning, looting, indulging in indiscriminate massacre; raping women, destroying fair cities, burning down magnificent shrines enriched by centuries of faith; enforcing an alien religion at the point of sword; abducting thousands, forcing them into unwilling marriage or concubinage; capturing hundreds of thousands of men, women and children, to be sold as slaves in the markets of Ghazni and other Central Asian marts.

Delhi, Kanauj, Jejakbhukti sent men and money to help the Brahman Shahi kings to defend their frontiers. But the invader swept everything before him. All that the three generations of the Shahis, 'men of noble sentiments and noble bearings', who, according to Al Biruni, 'in their grandeur never slackened in the ardent desire of doing that which is good and rich,' could do was, like heroes of frustrated destiny that they were, fight and die bravely.

Mahmud annexed the Punjab, thereby opening the way to the hungry men from the steppes of Central Asia to descend upon this rich and fertile land in search of plunder. Nothing could withstand the Central Asian raiders, eager to plunder and destroy. In a few years, Thaneswar, Mathura, Kanauj and Prabhas Patan were smoking ruins. The ruler of Kanauj, accepted submission on abject terms. The raids of the Turk were, however, halted in the east by Vidyadhar Chandella at Kalanjar and in the south-west, where after destroying the Temple of Somnath, Mahmud had to beat a hasty retreat through the desert of Kutch for fear of the federated armies of 'Paramadev', whom I would identify with Bhoja Parmar of Dhara (A.D. 1000-1055).[1]

In spite of the havoc worked by the raids of Mahmud, life returned to normalcy as soon as their pressure disappeared. For instance, within five years of the invasion, in the course of which Mahmud destroyed the Temple of Somnath, Gujarat, richer and more powerful than before, had not only rebuilt the temple on a more magnificent scale, but created the artistic wonders of the Delwara Temple. About the same time, the neighbouring kingdom, which included Malwa and parts of Gujarat, was enjoying great prosperity

1. Munshi, *Imperial Gurjaras*, p. 139.

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ociated with enthusiastic pur-
t of learning, literature and art.

☆

However, the destruction and the miliation inflicted by Mahmud's ds shocked India's sense of ient superiority, bringing into y several political, social and chological factors. With the minis, the successors of Mah-d, firmly established in the njab, the 'Aryavarta-conscious-ss' lost whatever significance it l. The belief that *Chaturvarnya* s a divinely appointed universal er, characteristic of the land, s shaken; for, now a ruling race the country not only stood out-e it, but held it in contempt and ght its destruction.

Nationalism, familiar to the dern mind, is a non-religious up sentiment. It is associated h a fierce possessiveness over 's own land however vast it y be, entertained by a people o have willed themselves into a si-organic solidarity. Natural-the Indian kings could not elop it, because the country s too vast and the times un-ourable to the development of on-religious group sentiment of s nature. Five more centuries to elapse before nationalism ame a force in Europe and two dred more years had to pass re it was to become a human e in Asia.

he storm that blew in the wake Mahmud's armies was sudden overwhelming. It came before any of the feudatories of Imperial Kanauj could win the race for an unchallenged hegemony; when it blew over, none was left strong enough to win it. The kings of South India, where the political aspect of the 'Aryavarta-consciousness' had been so much as penetrated, also presented too persistent a menace to enable them to combine against a foreign enemy from the north-west. In the result, loyalties came to be confined to one's own religion, accelerating the trend to social and political particularism.

During this Age, the *dvijas* had long ceased to be a compact social group created by *anuloma* marriage and a common education received from Brahman preceptors. The Brahmans, the Kshatriyas and the Vaishyas were now separate castes to which was denied the dynamic fluidity throughout the country which it had under the earlier social order. To this was added another factor. The dynastic pride, always a great factor in stiffening the morale of royal houses, had deteriorated into vaingloriousness which grew in proportion as the kingdoms shrunk in extent. As the means wherewith to maintain a standing army became limited, the king sought political alliances by providing himself with a multiplicity of wives. When he died, a struggle for succession between the heirs born of different mothers invariably followed with the maternal relatives of competing heirs ranged against one another; and

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the heir who succeeded in the struggle had to give generous grants of his territory to his supporters. As a result, the king, instead of being the only source of power, was no more than the first among the equals, the head of interrelated overlordships, never in a position to overrule the wishes of his feudal lords.

In consequence, the loyalties of the Kshatriyas became rooted in the region over which they and their king held feudal sway.

This rendered annexation, the only possible source of establishing the core of an empire, a practical impossibility. Even after a smashing victory, a conqueror had to rest content by invoking a convenient shastric injunction and restoring the throne to the vanquished enemy or to a member of his family in order not to alienate the local chieftains; but no sooner was his back turned, than they, more often than not, declared independence. No better illustration of this phenomenon could be found than in the wars of attrition between Gujarat and Malwa, carried on for several centuries, ultimately making them both easy prey of the Sultanate. Even when a formidable conqueror like Jayasimha Siddharaj of Gujarat (A.D. 1094-1143) annexed Malwa to Gujarat he could not hold it for long.

Under these conditions, scarcely any king could leave his realm for any length of time exposing it to the greed of his neighbours. He was always hard put to save his own kingdom and, on accession had to make peace even with a foreign invader and divert his attention to his neighbour. In this way, social stagnancy and regional consciousness became forerunners to political disintegration.

Yours sincerely,

K. M. Munshi

If there is one place on the face of the earth where all the dreams of living men have found a home from the very earliest days when man began the dream of existence, it is India.

—Romain Rolland.

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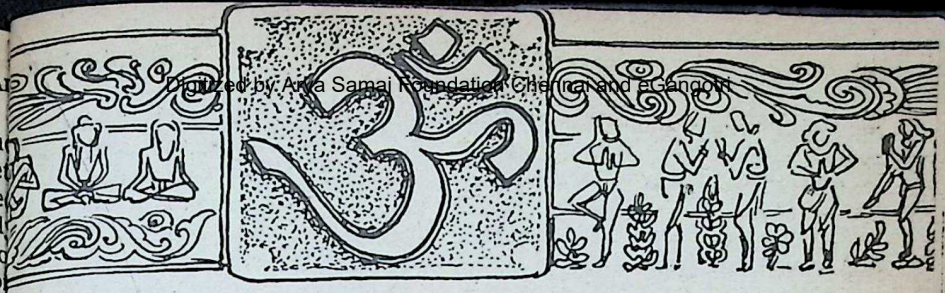

The Immortal Pranava

Swami Rama Teertha

....OM does not belong to any particular language. Every child is born with this sound. OM is nature's name, nature's word, it is nature's syllable, nature's mantra.... The life in your breath is OM. The sound which is the soul of your breath is OM... The Soul of all Souls, the Life of All Lives is OM.....

IT is stated in Hindu scriptures that all the Vedas sprang like a tree from the ed known as Ohm, Ohm, Ohm. he *mantra* of Ohm is not merely anted by the throat. It is someing else also. While the lips and e throat chant it physically, the ind chants it intellectually and e feeling chants it in a language higher emotions. Thus the reefold chant of this sacred syllble brings you to that unison and neness with the All, the LIGHT. hus Ohm is the most natural and al name of the Holy of Holies, d for the All.

This name does not belong to y particular language. If the ndus took it up, it does not mean at it belongs to the Sanskrit nguage. It is nature's name, nature's word, it is nature's syllable, nature's *mantra.* Nobody should discard it because it comes from Sanskrit, from the Hindus.

In Sanskrit, this word Ohm is not subject to the same conjugation or inflection or other grammatical manipulations to which all Sanskrit words are subjected. It is not a Sanskrit word. It is a genuine word by itself, the word of nature.

Every child is born with this sound. What is the very first sound which a child utters? It is either *am, um, om* or *ma.* Now *oh, ah, uhm,* these three elemental sounds compose OHM. In the French language when the sounds *Oh* and *ah* come together, they coalesce together into *Oh.* Similarly when the sounds come together in Sanskrit, they coalesce.

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So the sounds *oh* and *ah* compose it, and every child of every nation is born with these sounds which he brings from the other world.

We see again when a man is sick, what is the sound by which he seeks relief? He says *uhm, uhm, uhm;* therein he finds relief. A sick man suffering from excruciating pain finds relief in this sound OHM.

Wherever in this world children are happy, very happy in any place, their ecstacy finds expression in the ejaculation of the sound *ohm!* There it is.

This is the sound which stands for that state of your mind in which you are standing above or beyond this little, local, egoistic, personal, small, limited consciousness. Whenever you rise above the local consciousness, according to which you feel yourself to be limited within the short area of about five or six feet, the natural sound of the *mantra* OHM finds expression through you.

We see, again, that in all the languages of the world, OHM occupies a very prominent place. The word Omniscient begins with OM, so also are Omnipresent, Omnipotent. They are the sweetest and highest names of God Omniscient, Omnipotent Omnipresent: and they begin with the natural name for God—Ohm.

In English prayers, when we come to that point where all speech stops, we say the word *amen;* in Arabic we say *amin,* in Persian we say *amin;* so in Hindustani or English it is *amen* or *amin.* We see it in the principal languages of the civilized people in the prayers, when they come to that point where all speech stops, the silence that speaks when you enter into that blessed silence, which the Hindus have expressed in the phrase:

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह

"Wherefrom all speech and all thought turn back like a ball flung against the wall jumps back."

When you reach that stage, it is the word *Amen* that introduces you into the whole world. *Amen* is only a distorted expression of Ohm, Ohm, Ohm. So Ohm is the most natural name for God, the

Om—the mystic syllable—is the bow; the self within the arrow; and Brahman the target. One should hit that mark with an undistracted mind, and like the arrow, become one with it.

Mundakopanishad.

The goal which all Vedas proclaim, which all penances declare, and desiring which they lead the life of Brahmacarya,—I tell it to thee in brief—it is Om. This syllable is Brahman; this is also the highest. Having known it, whatever one desires, one gets that.

Kathopanishad.

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ost natural name for the Holy
f Holies.

Did you ever notice the sound
hich accompanies your breath,
our respiration? We will see just
ow—it is *so-ihm, ihm, ihm.*
reathe alone and breathe aloud,
ou will see that *so-ihm* is the
ound of your breath. In the
anskrit language *so-ihm* has a
eaning and remember please if
has a meaning in the Sanskrit
nguage, the English language
ught to adopt it. Philology pro-
es that English, French, Scandi-
avian, Russian, Greek and Per-
ian are all the daughters of Sans-
rit language. So, Sanskrit is the
nother of English language. So
it belongs to the mother, why
hould not the daughters take it?
In the Sanskrit language *so-ihm*
as a meaning. *So* means that,
nd *ihm* means I am. I am that.

Connected with that is a particular way of breathing. In *so-ihm,* the sound of your breath, there are two consonants, and the rest are independent sounds. Drop out the first consonant, drop out the 'h' it becomes OM. So we see that the breath of man, or the inner living being in this world, consists of two sounds that are consonants, on which the others are dependent. Take away the dependent or consonant sounds, then the soul or independent life in your breath is OM.

Thus the life in your breath is OM. The sound which is the soul of your breath is OM. This then is the most natural name for the heaven within, the God, the Supreme Spirit, that enlightens all spirits and souls; the Soul of all Souls, the Life of all Lives is OM.

BYTCO

GRIPE

keeps your babies healthy, sturdy and fine. Always protects them against infantile sickness such as acidity, flatulency, vomiting, etc.

TOOTH POWDER

gives you pearllike white teeth.

It stops decay and bad odour & gives an added strength to your teeth.

BYTCO CHEMICAL INDUSTRIES

NASIK ROAD.

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SCENES from
Ramacharitamanasa
by Goswami Tulsidas

The Abode of Rama

After receiving the 'athithya' of Rishi Valmiki, Sri Rama in the company of Sita and Lakshmana started to move on. At that time, Sri Rama asked Sage Valmiki: "Maharshe! May I request you to suggest to us a suitable place to stay for a few days?"

On hearing this, Sage Valmiki's face enlarged in a broad smile. Replied he: "Rama, Thou art the Lord of creation and yet art asking 'me' for a suitable place Yes; there is a place which is most suitable to Thee. I shall tell Thee presently. Listen!"

जिन्हके श्रवन समुद्र समाना।
कथा तुम्हारि सुभग सरि नाना॥
भरहिं निरंतर होहिं न पूरे।
तिन्ह के हिय तुम्ह कहुँ गृह रूरे॥

May those be Thy beautiful abode, whose ears devour the stories of your life as does the ocean the incoming rivers and yet never overflows.

लोचन चातक जिन्ह करि राखे
रहहिं दरस जलधर अभिलाषे॥
निदरहिं सरित सिंधु सर भारी।
रूप बिंदु जल होहिं सुखारी॥
तिन्ह के हृदय सदन सुखदायक।
बसहु बंधु सिय सह रघुनायक॥

O, Raghunayaka! Enshrine Thyself along with Lakshmana and Sita in the hearts of those who, in utter disregard of worldly pleasures, long to have your vision like the *chataka* bird which waits for the cloud to burst to drink its drop of water although there might be rivers and lakes overflowing with water.

जस तुम्हार मानस बिमल,
हंसिनि जीहा जासु।
मुकताहल गुनगन चुनइ
राम बसहु हिय तासु॥

Make their hearts be Thy abode, O Rama, who like the swans collec-

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ng pearls from Manasa lake constantly utter Thy name and sing hy glory.

प्रभु प्रसाद सुचि सुभग सुबासा।
सादर जासु लहइ नित नासा॥
तुम्हहिं निवेदित भोजन करहीं।
प्रभु प्रसाद पट भूषन धरहीं॥
सीस नवहिं सुर गुरु द्विज देखी।
प्रीति सहित करि बिनय बिसेषी॥
कर नित करहिं राम पद पूजा।
राम भरोस हृदय नहिं दूजा॥
चरन राम तीरथ चलि जाहीं।
राम बसहु तिन्हके मन माहीं॥

Make the hearts of those Thy ermanent abode whose nostrils reathe reverently the pure and vely fragrance of the offerings ade to the Lord; who eat the food edicated to Thee and wear the ress and ornaments consecrated o Thee.

मंत्रराज नित जपहिं तुम्हारा।
पूजहि तुम्हहिं सहित परिवारा॥
तरपन होम करहिं बिधि नाना।
बिप्र जेंवाइ देहिं बहु दाना॥
तुम्हते अधिक गुरुहिं जिय जानी।
सकल भाय सेवहिं सनमानी॥
सबु करि माँगहिं एकु फलु,
राम चरन रति होउ।
तिन्ह के मन मंदिर बसहु,
सिय रघुनंदन दोउ॥

Be enshrined along with Sita nd Lakshmana in the minds of hose who recite Thy name every ay; worship Thee along with their mily and friends; who, in other ays like *havan* and *tarpan* please hee; who feed brahmins and offer them adequate *dakshina;* who look upon their preceptors as even greater than Thyself; who honour their preceptors in all ways and who consider worship at Thy feet as their only reward.

काम क्रोध मद मान न मोहा।
लोभ न छोभ न राग न द्रोहा॥
जिन्ह के कपट दंभ नहिं माया।
तिन्ह के हृदय बसहु रघुराया॥

Make Thy abode in the hearts of those who are free from the blemishes of lust, anger, pride, attachment, delusion, greed, wild emotions, affection, hatred, treachery, conceit and *maya.*

सब के प्रिय सब के हित कारी।
दुख सुख सरिस प्रसंसा गारी॥
कहहिं सत्य प्रिय बचन बिचारी।
जागत सोवत सरन तुम्हारी॥
तुम्हहिं छाड़ि गति दूसर नाहीं।
राम बसहु तिन्ह के मन माहीं॥

O Rama, live in the mind of him who is loved by all; who does good to all; who looks equally on happiness and sorrow, as also on praise and abuse; who, after deliberation, speaks the truth sweetly; who both in his working and sleeping hours, has Thy feet alone in his mind and who for his salvation looks to Thee alone.

जननी सम जानहिं परनारी।
धनु पराय बिषते बिष भारी॥
जे हरषाहिं पर संपति देखी।
दुखित होहिं पर बिपति बिसेषी॥
जिन्हहि राम तुम्ह प्रान पियारे।
तिन्ह के मन सुभ सदन तुम्हारे॥

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Make Thy auspicious abode in the minds of those who look upon the wives of others as their own mother; who look at the wealth of others as the poison of poisons; who feel happy at the prosperity of others; who are greatly afflicted by the calamity of others; and who love Thee dearer even than their own lives.

स्वामि सखा पितु मातु गुरु,
जिन्ह के सब तुम्ह तात।
मन मंदिर तिन्ह के बसहु,
सीय सहित दोउ भ्रात॥

O beloved Rama, make their minds Thy permanent abode along with Sita and Thy brother, those to whom Thee alone art the master, friend, mother, father, preceptor and everything.

अवगुन तजि सबके गुन गहहीं।
विप्र धेनु हित संकट सहहीं॥
नीति निपुन जिन कइ जग लीका।
घर तुम्हार तिन्ह कर मनु नीका॥

Make their hearts Thy beautiful home who shun others' faults and acknowledge their virtues; who fearlessly espouse the cause of cows and brahmans; who are well-versed in the rules of good conduct and are exemplary in their lives.

गुन तुम्हार समुझइ निज दोसा।
जेहि सब भाँति तुम्हार भरोसा॥
राम भगत प्रिय लागहि जेही।
तेहि उर बसहु सहित बैदेही॥

Live along with Vaidehi in their hearts who, while aware of Thy great qualities are at the same time conscious of their own shortcomings; to whom Thou art the anchor of hope and who love the *bhaktas* of Hari immensely.

जाति पाँति धन धरमु बड़ाई।
प्रिय परिवार सदन सुखदाई॥
सब तजि तुम्हहि रहइ लय लाई।
तेहि के हृदय बसहु रघुराई॥

O Raghuraja, live in his heart who, leaving aside caste, society, wealth, duty, fame, loving kith and kin and luxurious home, bears Thee alone in his heart.

सरगु नरकु अपवरगु समाना।
जहँ तहँ देख धरे धनु बाना॥
करम वचन मन राउर चेरा।
राम करहु तेहि के उर डेरा॥

O Rama, camp in his heart who views equally on heaven, hell and *moksha;* who sees everywhere the vision of Thy lovely form holding the bow and arrows; in effect who is Thy servant in thought, word and deed.

जाहि न चाहिय कबहुँ कछु,
तुम्ह सन सहज सनेहु।
बसहु निरंतर तासु मन,
सो राउर निज गेहु॥

O Rama, live permanently in his mind who does not desire anything else than Thy perennial friendship. That is the appropriate place for you to live in.

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at home and abroad

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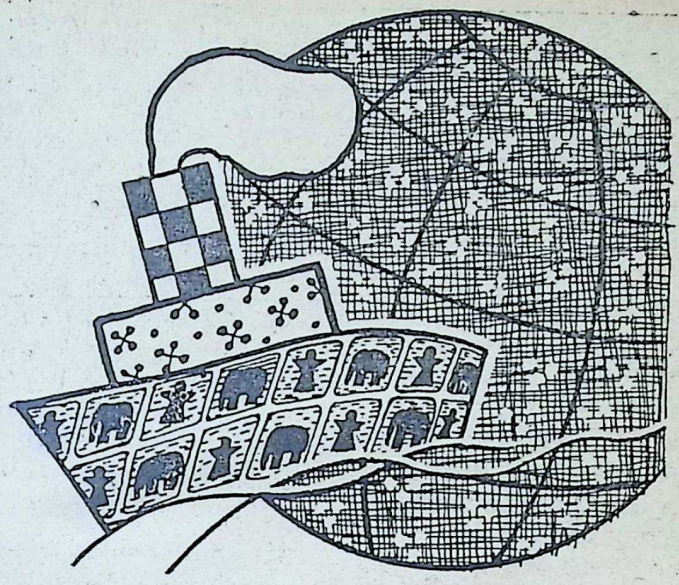

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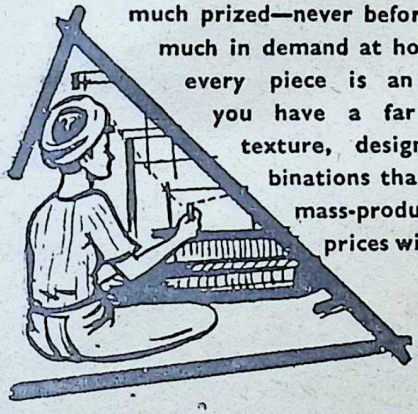

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SCENES from NARAYANEEYAM
of Narayana Bhattadiri

AJAMILA

अजामिलो नाम महीसुरः पुरा
चरन् विभो धर्मपथान् गृहाश्रमी।
गुरोर्गिरा काननमेत्य दृष्टवान्
सुदृष्टशीलां कुलटां मदाकुलाम्॥

Lord! There lived a Brahmin *grahastha* by name Ajamila, endowed with a good nature pursuing the path of *dharma* prescribed in the scriptures. One day, in compliance with his father's direction he proceeded to the neighbouring woods to collect articles for worship. On his way back, O Lord! he chanced to meet a young disreputable woman who, fully intoxicated, was indulging shamelessly in erotic sport.

स्वतः प्रशान्तोऽपि तदाहृताशयः
स्वधर्ममुत्सृज्य तया समारमन्।
अधर्मकारी दशमी भवन् पुन-
र्दधौ भवन्नामयुते सुते रतिम्॥

Although he used to possess mental composure, on this occasion he fell a victim to her enticing gestures. Straying from the path of righteousness, he thenceforth led an abominable life of indulgence and vice in the company of this woman till a ripe old age neglecting his duties as a *grahastha*. He was, however, extremely fond of his little son who bore Thy sacred name, Narayana.

स मृत्युकाले यमराजकिङ्करान्
भयङ्करांस्त्रीनभिलक्षयन् भिया।
पुरा मनाक् त्वत्स्मृतिवासना बला-
ज्जुहाव नारायणनामकं सुतम्॥

At the approach of death, he shuddered with fright at the hideous look of the three messengers of Yama and called out his son loudly, repeating the sacred name Narayana he bore. This surely was the effect of the little practice, cultivated in earlier days, of meditation on and devotion to Thee.

दुराशयस्यापि तदात्वनिर्गतत्वदीय नामा-
क्षरमात्रवैभवात्।
पुरोभिपेतुर्भवदीयपार्षदाश्चतुर्भुजाः पीतपटा
मनोहराः॥

Although he had a foul heart the effect of the utterance of Thy blessed Name was as marvellous as

Ajamila literally means a man who has taken to a woman of ill-repute.

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it was instantaneous. Thy chosen ambassadors possessing forms of exquisite grace and beauty, clothed in robes of yellow and with four long arms, suddenly appeared on the scene.

अमुंच संपाश्य विकर्षतो भटान्
विमुञ्चतेत्यारुरुधुर्बलादमी
निवारितास्ते च भवज्जनैस्तदा।
तदीयपापं निखिलं न्यवेदयन्॥

"Leave him alone!" bade Thy messengers of the Yama-*kinkaras* who had tied up Ajamila's life with *pasa*. Thereupon, Yama's messengers narrated to them the numerous sins and misdeeds which Ajamila had perpetrated.

भवन्तु पापानि कथं तु निष्कृते
कृतेऽपि भो दण्डनमस्ति पण्डिताः।
न निष्कृतिः किं विदिता भवादृशा–
मिति प्रभो त्वत्पुरुषा बभाषिरे॥

"Oh Learned men! He has committed many sins, no doubt. But when he has atoned for them all how can he be punished? Surely persons like you should be aware of the modes of atonement!" argued Thy messengers.

श्रुतिस्मृतिभ्यां विहिता व्रतादयः
पुनन्ति पापं न लुनन्ति वासनाम्।
अनन्तसेवा तु निकृन्तति द्वयी–
मिति प्रभो त्वत्पुरुषा बभाषिरे॥

Thy ambassadors continued: "We are aware that the various rites, vows etc. prescribed in scriptures as constituting atonement for various types of sins nullify only the particular sins mentioned and not effect a transformation of the mind which continues to be impelled to commit further sins. But devotion to the Infinite Lord, Hari, on the contrary, most effectively burns out all past sins and ennobles the mind by eradicating any natural propensity for evil (*vasana*)."

अनेन भो जन्मसहस्रकोटिभिः
कृतेषु पापेष्वपि निष्कृतिः कृता।
यदग्रहीन्नाम भयाकुलो हरे–
रिति प्रभो त्वत्पुरुषा बभाषिरे॥

"Oh messengers of Yama! Know ye that the utterance of the sacred name of Sri Hari by this terror-stricken man by itself constitutes ample atonement for all the sins committed by him during all his births". So argued Thy celestial ambassadors.

नृणामबुद्ध्याऽपि मुकुन्दकीर्तनं
दहत्यघौघान् महिमाऽस्य तादृशः।
यथाऽग्निरेधांसि यथौषधं गदा–
निति प्रभो त्वत्पुरुषा बभाषिरे॥

Lest it be objected that the Name was not uttered by Ajamila in a devotional spirit, indeed he was not contemplating Sri Hari at all then and it was mere coincidence that the fond child addressed bore Thy sacred Name, Thy ambassadors categorically and with utmost emphasis further said: 'Just as fire burns out wood and medicine cures diseases irrespective of whether the patient is conscious of its potency or not, so too, the pronouncement of Lord Mukunda's name even in a casual manner

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burns out all sins committed by the utterer. This is so because the potency inheres in the Name".

इतीरितैर्याम्यभटैरपासृते भव-
द्भटानां च गणे तिरोहिते।
भवत्स्मृतिं कञ्चन कालमाचरन्।
भवत्पदं प्रापि भवद्भटै रसौ॥

Admonished thus by Thy ambassadors, the agents of Yama left, setting Ajamila free. Thy ambassadors, too, departed. Ajamila having listened to the discourse of Thy ambassadors devoted the fresh lease of life thus secured, in whole-hearted devotion of Thee and later on was escorted to Thy abode (Vaikunta) by Thy ambassadors.

स्वकिङ्करावेदनशङ्कितो यम-
स्त्वदङ्घ्रिभक्तेषु न गम्यतामिति॥
स्वकीयभृत्यानशिशिक्षदुच्चकैः
स देव वातालयनाथ पाहि माम्॥

On hearing about this incident from his messengers, Yama was visibly perturbed. Turning to his messengers, he ordered in clear, emphatic tones, "Henceforth do not approach anyone who worships at Thy (Lord Hari's) lotus feet, and studiously keep away from them." Oh Lord of Guruvayur, protect me.

Lord Guruvayurappan

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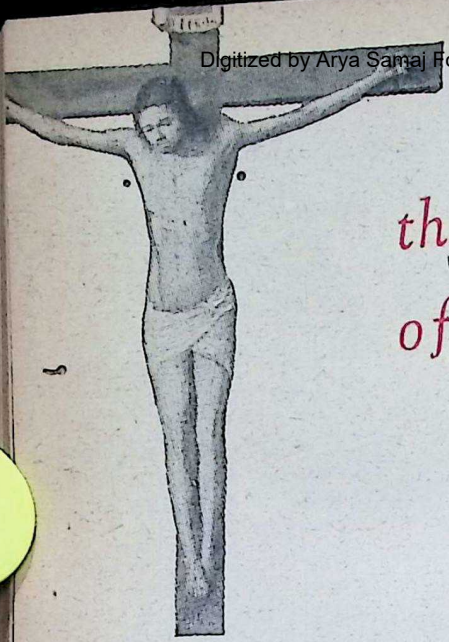

the VOICE of JESUS

ABIDE in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing .....If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you.

I am the way, the truth, and the life.

I will not leave you comfortless: I will come to you.

He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

Why callest thou me good? there is none good but one, that is God: but if thou wilt enter into life keep the commandments.

If any man will come after me let him deny himself, and take up his cross, and follow me. For who

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soever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and what measure ye mete, it shall be measured to you again.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them.

Blessed *are* the poor in spirit:
for theirs is the kingdom of heaven.

Blessed *are* they that mourn:
for they shall be comforted.

Blessed *are* the meek:
for they shall inherit the earth.

Blessed *are* they which do hunger and thirst after righteousness:
for they shall be filled.

Blessed *are* the merciful:
for they shall obtain mercy.

Blessed *are* the pure in heart:
for they shall see God.

Blessed *are* the peacemakers:
for they shall be called the children of God.

Blessed *are* they which are persecuted for righteousness' sake:
for theirs is the kingdom of heaven.

Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely for my sake.

—From the Bible

By all means drink deep at the fountains that are given to you in the Sermon on the Mount... The teachings of the Sermon was meant for each and every one of us...

I have not been able to see any difference between the Sermon on the Mount and the Bhagavad Gita. What the Sermon describes in a graphic manner, the Bhagavad Gita reduces to a scientific formula...

—Mahatma Gandhi.

God is never so far off as even to be near—
He is within! Our Spirit is the Home He holds most dear,
To think of Him as by our side, is almost as untrue,
As to remove His throne beyond those skies of starry blue.
So all the while I thought myself,—
Myself God's Sanctuary! —Faber.

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Sri Ramakrishna Upanishad—21

C. RAJAGOPALACHARI

ROCK BOTTOM

ONLY a very small part of the universe comes within the range of knowledge. The mind of no man, however intelligent, can function beyond certain limits. What is truth? What is knowledge? What is the mind? These are unsolved riddles. So, all our researches are but riddles within riddles.

All things, animate and inanimate, sentient and insentient, are modifications of one primordial substance.

The bubbles that arise in water and the water itself are one substance. The bubbles arise in water, float and move on it and later disappear in the water with which they become one. Living beings are just like those bubbles. The water can be compared to the Supreme Being and the bubbles that appear on its surface to the several distinct *jivas*. God is the Supreme Truth which includes and transcends everything. It alone is the vital force which appears in all living things. All of them ultimately are absorbed in It and disappear.

God is the sole reality. Living beings and lifeless things are like the bubbles that float on water. They cannot exist by themselves.

The Supreme Truth is like the Cauvery in floods. Our egotism creates the illusion that a handful of that water is the Cauvery itself.

The Vedantic quest may be compared to the act of a salt doll plunging into the sea to sound its

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depths. The moment it dives into the water, the salt doll is dissolved. What research can it do then? The *jiva* that seeks to measure God becomes one with God the moment it plunges in into God. How then can it measure God's depths?

Man's body is like a pot. His brain and senses are like the rice, pulses and water which boil in the pot. The pot boils on the hearth. It will be hot if you touch the pot. If you touch the boiling rice, your fingers will be scalded. The heat in the pot and in the rice does not, in reality, belong to the pot or to the rice. The heat of the burning hearth becomes the heat in these things. Even so, Brahman transformed itself into the distinguishing qualities in living beings and lifeless objects. The activity of the brain and of the senses is in reality the work of Brahman. Not a grain of sand will move without Its power.

We ultimately come upon God whatever object we try to explore. In Salem District, wherever you sink a well, after a certain depth you hit rock. Brahman is like that. Whatever the object, however tiny or big, at its bottom there is this ground of rock, Brahman.

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[*To be continued*]

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Disarmament and BAN on Nuclear Weapons

• Smt. Lilavati Munshi •

THERE is a great deal of talk on disarmament and ban on nuclear weapons, but some of those Governments which are talking about disarmament are piling up their armaments and perfecting their nuclear weapons. And they say that this is done with a view to maintain peace. The spectre of World War III is looming large before the whole world, and if the present race for armament and nuclear weapons continue, sooner or later war is bound to come, which would destroy the whole world and with it everything that the mankind holds dear.

The disarmament talks had been going on in London for months, but the powerful nations were talking in a circle without achieving any result. I am sure everyone genuinely wants disarmament, but they fail to arrive at an understanding because they are afraid of each other, because they distrust each other.

At the same time, the most serious part of the international situation is that the world is divided into two camps—Democracy and Communism. In the Democracies, barring some exceptions, the people have the freedom to express their opinion. They can raise their voices against the manufacture of deadly forms of armaments and nuclear experiments and they may protest against the actions of their Governments.

This leads to a curious problem of international relations. The citizens of the democratic countries can be effectively influenced by outside propaganda, effectively in the sense that there is every chance of propaganda bearing some fruit; because the citizens of a democracy, once they are convinced that a certain course is right, can fearlessly champion such a cause and pro-

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bably bring a change in the policy of their Government and ultimately change the Government by peaceful and constitutional means.

On the other hand, the chances of influencing the citizens of a Communist country by outside influence is remote, and even if they are influenced, they cannot bring any pressure on their Government, much less a change.

Therefore, as things stand, there cannot be a combined world opinion against all Governments. Only the people of the Democracies can protest against the race of armaments. They also could be influenced by the leaders of Communist countries. But the Government of those countries have no public to bring them to book.

I would, however, emphasise one aspect. The world is first developing into a more closely-knit unit than what it was, and if this idea of the unitary world has to be developed, we have to mix more freely with each other and influence each other much more than we do at present. But this hope is not likely to be fulfilled easily, for, as the world stands today, the people of one camp cannot be influenced to bring pressure on their own Governments.

From this springs suspicion of each other's motives and the desire to run the armament race. Mr. Khrushchev, in one of his recent interviews, told the Press correspondents that Russia is being surrounded and military bases have been established in Norway, England, Western Germany and Turkey. He warned that all these were in highly populated countries and vulnerable to Russia's ballistic missiles. To this the answer of the democratic countries is that Russia had to be surrounded by hostile bases, for there are powerful groups working inside every free country to help World Communism to extend its sway over other countries. Thus in a recent report submitted to President Eisenhower, the Committee of U.S. Scientists and Engineers concluded: "Not only our self-interest, but this country's inescapable obligations to the free world, demand that we do not allow our technological progress to fall behind that of a Power which seeks to challenge the free world economically, politically and militarily".

Pancha Shila is the only answer, but only if the Governments of the world honestly subscribe to it and back it up with appropriate action.

For us the race for armament and nuclear weapon is harmful whether it is practised by Communist countries or Democracies.

So far as the democratic nations are concerned, the idea of democracy is common, but each country is practising it in a varying degree and even some of the big democratic countries, when the question of their overseas possessions comes in, forget democracy altogether. For the benefit of a few lakhs of their own countrymen, they would like to keep a country or even a whole continent under their subju-

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gation and the racial discrimination which is the worst type of exploitation is being practised by the so-called democracies.

Many experts believe that the nuclear experiments beyond the Himalayas bring us floods, earthquakes and many other calamities. The experiments in the Pacific bring in its wake tornadoes, radiation and sea-storms. The whole mankind is helpless and is subject to enormous harm. People of the world feel that they are trapped and cannot escape. Changes in the atmosphere by nuclear explosions or experiments in the outer sphere is ultimately leading us where? Is it towards destruction or annihilation of the mankind?

Addressing a School Convocation on November 4, General Omar M. Bradley, Chairman of the Jt. Chiefs of Staff of the NATO Powers found immense and awful irony in mankind's attempt to stave off this ultimate threat of disaster by devising arms which would be both ultimate and disastrous.

The basic contradiction of the arms race was brought home by the General, when he said: "Our plight is critical and with each effort that we have made to relieve it by further scientific advance, we have succeeded in aggravating our peril."

General Bradley concluded his speech with the following remarks: "I am unable to understand why, if we are willing to trust in reason as a restraint on the use of a ready-made ready-to-fire bomb, we do not make greater, more diligent and more imaginative use of reason and human intelligence in seeking an accord and compromise which will make it possible to control the atom and banish it as an instrument of war".

As one thinks over it, one cannot help feeling that there is now basically a contradiction between intellect and morality. The man-made satellites are the visible symbols of the triumph of human intellect over nature. But triumphs of science have been stifling the voice of spirit. Morality, particularly in the international sphere, remains as it was more than two thousand years ago, or perhaps has grown worse. The aim of statecraft remains today as it was in the days of Kautilya, namely, increase the size of state and its powers by swallowing the neighbouring state. Thus, as a State goes on increasing in size, it creates more enemies. But whereas 2000 years or even 100 years ago the destruction caused by war was limited, now the potentialities of destruction have increased beyond all bounds and is, I believe, incalculable.

There is another aspect of the international morality which seems to be equally back-dated—that is, colonialism. The United Kingdom ushered a new era in the history of mankind when it retired from India, Burma and Ceylon and created a new Commonwealth of Ghana. This was a progressive

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movement in the right direction. But a small nation like Portugal is still thinking in terms of the 17th and the 18th centuries and is creating international tension. A sense of international morality shall have to be introduced if we are to keep pace with modern technical developments.

War is a very old method of settling human disputes, and from the beginning of history, war has been fought between someone who wanted to grab someone's territory and the others who wanted to defend their own. Since then human civilisation has progressed in every respect, but up to now none has been able to discover a practical system under which differences between two nations can be solved by peaceful means. It is, of course, a sign of progress that ever since the end of First World War, the Big Powers felt the necessity of disarmament and peace. The League of Nations came into being as a result and tried its best, but failed. The UNO, which is much more powerful than the League, is now trying in its own way to maintain international peace. Whatever its success has been upto now, the very existence of such international forum is a proof that there is a genuine desire in every country for peace and disarmament, to which even the most cynical of politicians must pay lip service. This is a hopeful sign but not enough. Unless the idea that a state has no morals is completely changed, unless the State is prepared to submerge its interest to the interest of the humanity, there can be no real progress. And this will not happen till ethical values are accepted as paramount in politics.

The present tragedy appears more poignant to the people of the under-developed countries of Asia and Africa. I do not know what it costs to make a H-Bomb, or how much money is being spent for developing inter-continental ballistic missiles, but I have no doubt that a small fraction of their cost could raise the living standard of the whole world.

Today the co-existence of the races, cultures and political systems is not a mere philosophical ideal. It is the only way of life if we can find a way to practise it. How to bring about willing acceptance of co-existence is, of course, the question. The only effective remedy seems to lie in an appeal to the world conscience which might even penetrate curtains of every description.

Let us, therefore, pray for the deliverance from the present policies and hatred; pray for the day when all the nations and races can live with each other in peace without coveting the possession of the other. Let us pray for the day when the produce of the world would be shared by the children of the world wherever they belong to. Then and then only we can be free of the fear of the armament and nuclear weapons.

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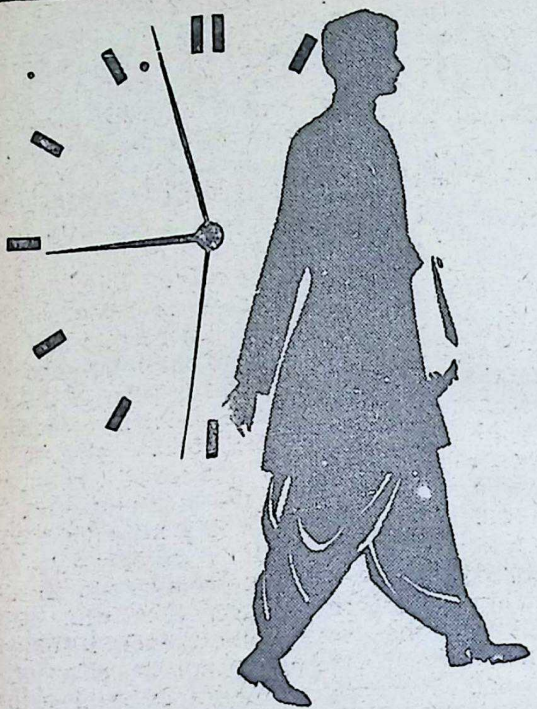

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VEDAS

ROOTS OF RELIGION

A. C. BOSE

MANU speaks of all the Vedas as roots of religion—*vedo khilo dharmamulam*. The supreme authority and sacredness of the Vedas have been declared in every age, from that of the *Brahmanas*, immediately following the Vedic age, to our own times.

The Upanishads sometimes introduce Vedic verses at the most crucial points to describe the Supreme Being. For example, the *Katha Upanishad* (V.2) describes the Atman by quoting a Rigvedic *mantra* (on Surya). In *Brihad Aranyaka Upanishad* (II. 5. 18) the Supreme Brahman is described in terms of a *mantra* in the *Rigveda* on the glory of Indra—*rupam rupam pratirupo babhuva*. Sri Sankaracharya writing a commentary on this says that it describes the manifestation of Atman. There are many people in India who do not know that these passages are taken from the Vedas. They believe them to be original compositions of the Upanishadic Rishis; but the contemporaries of the sages must have recognised them as quotations from the Veda. The famous passage in the Upanishad *(Svetashwatara,* II. 5.) calling upon "all sons of immortality *(amritasva putrah),* all who inhabit celestial regions" to listen, originally occurs in the *Rigveda* (X. 13. 1.). Similarly the assertion of the Upanishadic Rishi that he has "known that great Being, like the sun beyond darkness" (*Svet.* III. 8) is originally the announcement made by the sage in the *Yajurveda* after he has quoted the Purusha hyma of the *Rigveda.* He says that the Purusha described there is not a mere matter of words, but he has realised Him. Thus the Upanishadic sage speaks in the words of the Veda.

Valmiki in the *Ramayana* describing Rama as an ideal man says among other things that he is "versed in Veda and Vedanga" (I. 1.). When Hanuman speaks to Rama for the first time in the disguise of a Bhikshu, the Aryan prince expresses his appreciation of the visitor's mode of speaking by saying to his brother that "none but a person well instructed in the *Rigveda*, well versed in the *Yajur-*

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veda and proficient in *Samaveda* could speak like that" (IV. 3. 28). This shows the poet's great respect for Vedic culture. The *Mahabharata* also speaks of the Vedic training of the princes. In the *Bhagavad Gita* Lord Krishna speaks of himself as a "Veda-knower". Though the *Gita* criticises the mere formalism connected with Vedic worship, it says that it is the Divine "who is to be known through all the Vedas." The *Lalitavistara* says about Lord Buddha that in his early years "he studied the Vedas observing all the vows." He has been described in the Vedic manner as "the best Rishi among Rishis." Asoka inscriptions often refer to him as "Sakya Muni"—Muni being a Vedic name for the sage. Lord Buddha wanted to make people followers of Dharma by leading them through the Eightfold Arya Marga (path). So did the Vedic sages want through Rita or Dharma "to glorify the Deity and make Aryas of all" (R. IX. 63. 5). The Vedic word Rita was substituted in later ages by Dharma (Dhamma in the Pali literature on Buddhism); hence Lord Buddha was following the same spiritual aim as the Vedic sages, with this difference that he was silent about the Divinity and emphasised pacifist virtues. The Buddhistic ideal of Maitri has its origin in the Veda which prays: "May I look on all beings with the eye of a friend *(mitra)*" (Y. V. 36. 18). The idea of fellowship not only with all men but with all beings *(sarvani bhutani)* is Vedic.

In the age of classical Sanskrit there was a movement among poets for Vedic revival, and Kalidasa took a prominent part in it. He interpreted through the line of Ikshaku kings the Vedic Varnashrama Dharma, and admired Kshatriya virtues which were looked down upon by Buddhism. In his drama *Sakuntala*, he composed a verse in imitation of the *Rigveda (Rik chhandasa)* for chanting at a fire-offering. In our middle ages too the Vedas were greatly honoured. The only exhaustive commentary on the Vedas was written by Acharya Sayana in the fourteenth century. Jnaneshwar begins his great book on the *Bhagavad Gita* by invoking the "Primal Being whose existence has been established by the Veda". Goswami Tulsidas, following Valmiki, pays due honour to the Vedas.

In modern times the Adi Brahmo Samaj of Calcutta considered not only the Upanishads but also the Vedas as its scripture. Swami Dayanand Saraswati made herculean efforts to revive the Vedas and his Arya Samaj has been drawing inspiration from them. Sri Aurobindo has made most valuable contribution to the interpretation of the spirit of the Vedas. Rabindranath Tagore's poetry and spiritual discourses show the influence not only of Upanishads but also of the Vedas. Swami Vivekananda's last wish was to start a

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Vedic Institute. The services of Western orientalists to Vedic studies are inestimable, though their own religious and cultural traditions often made it very difficult for them to enter into the spirit of the Vedic religion and culture. Unfortunately their angle of vision, especially of those among them who supported the attempts of a rival creed to make the Hindus renounce the Vedic religion, vitiated the outlook of many Indians, and school text-books have reflected this hostile attitude. For example, the *Atharva Veda* has been described as a book of charms though in the work of Western scholars themselves (e.g. Whitney's) many passages are shown to convey some of the highest spiritual truths. Our ancestors attached so much value to them that they called the *Atharva Veda* Brahmaveda—the Veda with Brahman (the Supreme Being) as its subject. Some Indian scholars have blindly repeated the foreigners' opinion that the Vedic verses were mechanical in their composition, whereas any one with an ear for music and eye for poetic imagery and fairly acquainted with the genius of the language will find in the Vedas some of the sublimest and most graceful utterances of which the human tongue has been found capable.

There is no greater evidence of the undying faith of our people in the Vedas than the fact that through at least some four thousand years the Vedas have been preserved through oral tradition, the text being most carefully memorised and handed down from father to son, teacher to pupil. When we remember the mighty social and political convulsions through which the country passed through these thousands of years, we shall realise how miraculous the feat was. The faith that sustained this effort through the millenniums is unique in human history.

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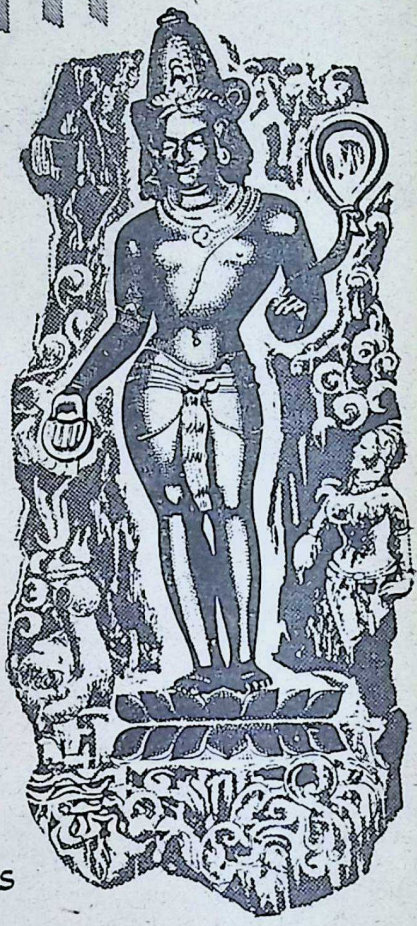

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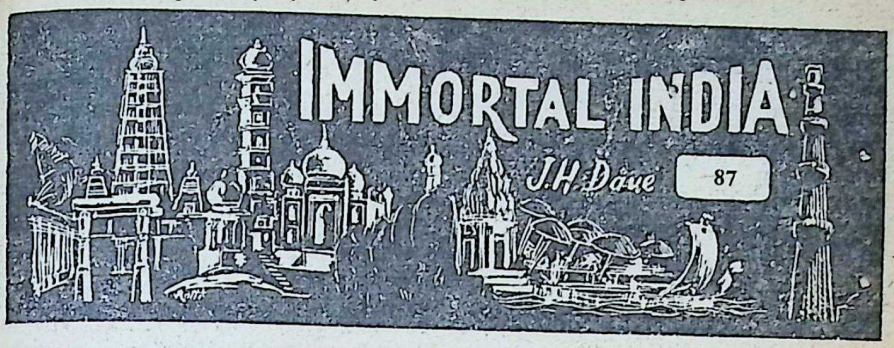

SAMETA-SIKHARA

SAMETA-SIKHARA is also known as the Parasnath Hill. It is situated in the district of Hazaribagh in the State of Bihar. From Girdi Jain pilgrims go to Madhuban which is also known as Isri. It is situated at the bottom of the hill called the Hill of Parasnath or Sameta-Sikhara.

In Girdi there is the Jain temple of Suparsvanatha. The town of Madhuban is situated about 14 miles from Isri. While proceeding from Girdi on the way to Sameta-Sikhara, one comes across a river called Brakar which is also believed by the Jains to be *Rijupalika*. The Jain tradition says that on the bank of this river *Rijupalika* in the field of a householder Samaga, when the moon was in conjunction with the Uttarafalguni asterism, Mahavira Swami, the last of the Jain Tirthankaras, seated under a sal tree, with joined heels, attained *kevalajnana*. when he was in contemplation. This was during the 13th year of his meditation. He had exposed himself to the heat of the sun, after fasting for two and a half days without water and engaging himself in deep meditation. Before that he had already meditated on himself for twelve years. After this *kevalajnana* the venerable ascetic Mahavira became a *Jina, Arhat* and *Kevalin.* Regarding the exact location of this river *Rijupalika,* there are several different opinions. In Madhuban there is the temple of Bhomiyaji near the gate; inside there are eleven temples of Swetamber Jains; on the other side there are *dharmasalas* of Digambar Jains.

The mount of Sameta-Sikhara is 4,488 feet high and there is a clear way from Madhuban to climb up to this hill. Just as Satrunjaya and Mount Abu are the famous places of pilgrimage for the Jains in Western India, similarly Sameta-

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Sikhara is celebrated as a Jain place of pilgrimage in East India. Parasnath, the 23rd Jaina Tirthankara, died here at the age of 100. This hill is known by the name of Sameta-Sikhara, Samid-giri, Samadhigiri, Malla Parvata and Sikharji. The Jain tradition says that out of the 24 Tirthankaras, twenty have attained Nirvana at this place. The remaining four Tirthankaras are Adinath (First), Vasupujyaswami (Twelfth), Neminath (Twenty-second) and Mahavirswami (Twenty-fourth). As Parsvanath was the last among the Tirthankaras to attain Siddhi on this hill, this hill is also known as Parsvanath Hill. This is one of the most celebrated and sacred places of Jain pilgrimage.

The five holy places of the Jains are Satrunjaya, Girnar, Abu, Ashtapada and Sameta-Sikhara. Some people substitute Prabhasa or Gwalior for Ashtapada while others mention Chandragiri in the Himalayas in place of it. From very ancient times the hill of Sameta-Sikhara has attracted Jain pilgrims from all over India.

To climb the hill one can also engage *dolies*. On the way there are several tuks. The Jains do not usually climb this hill with shoes on. Usually they put on shoes of cloth or *kantan*.

Parsvanath, the twenty-third Jain Tirthankara, is a historical person. He is called Arhat Parsva, the people's favourite. He was the son of King Asvasena of Banaras and Queen Vama. The five most important incidents of his life took place when the moon was in the Visakha Nakshatra, viz. his descent from heaven, his entry into the womb of his mother, his birth, his tearing out of his hair and his obtaining the *kevalajnana*. He was born on Paushya (Guj. Margasirsha) Krishna 10th at midnight. He entered the state of houselessness at the age of 30 and became an ascetic. He practised penance and neglected his body for 83 days and meditated upon himself. On the 84th day, when seated under a *dhataki* tree, he attained *kevalajnana*. He lived for 30 years as a householder, practised penance for 83 days, for 70 years less 83 days he moved as a *Kevalin* and lived for a period of full 100 years. The *Kalpasutra* says that Arhat Parsva died 1212 years before the composition of that work. He put on only one garment. He had numerous disciples including male and female ascetics and lay votaries. He died while performing a fast along with 83 others on the top of the hill of Sameta-Sikhara. He belonged to the race of Ikshuvakus. According to another version, he flourished about 200 years before Mahavir in about 750 B.C. His figure is of blue complexion and he has a hooded snake as his distinctive sign. He is usually represented as sitting under the expanded hoods of a serpent having many heads.

It is said that when he was engaged in devotion, his enemy caused torrential rains to fall over

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is head; at that time serpent *haranidhar* placed its hoods over arsvanath like a *chhatra* and pro-cted him. A similar legend is so stated with respect to a Naga ng who held an umbrella over arsvanath through his expanded od at a place which is now nown as *Ahichchhatra.* Parsva-ath married Prabhavati, the aughter of King Prasenajit. The arents of Mahavira were the fol-wers of Parsvanath. In the time f Mahavira there were numerous llowers of Parsvanath in the untry of Magadha.

The Jains first complete their *arsana* of the temple at Madhu-an and then start climbing the ll of Sameta-Sikhara. The *yatra* f this hill usually starts from As-in and ends in Falguna. Jains ke out their *Sanghas* during this eriod for the pilgrimage. After e fifteenth of Falguna Sukla, e *yatra* period closes; the water ere gets contaminated after that eriod when pilgrims do not ven-re to come here. While climb-g up, one comes across *Gandhar-nalu* where drinkable water is vailable; further on, there is *itanalu* leading to the *tuk* of amalaji. The whole hillside is vered with numerous trees and yurvedic herbs.

On this hillside there are 28 tuks. e circumambulation is usually ade from the *dehri* of Gautama-vami and then the pilgrims pro-ed from the left. The famous lamandir was constructed in mvat Year 1822 by Jagatseth Kushalchand. The Mula Nayaka of this temple is Samaliya Pars-vanath; he is called Samalia as the image is of black colour. On the whole of this hillside, this is the only place where there are images. It contains a beautiful image of Parsvanath who is overshadowed by the hood of a thousand-headed serpent. After visiting the Jala-mandir, pilgrims visit several other *dehris.* The last *tuk* of Parsvanath is about 1½ miles from the Jalamandir. It was at this place that Parsvanath attained Nirvana and it contains his padu-kas.

The pilgrims start climbing the hill at about 3 or 4 a.m., and after completing the *darsana* of the various *tuks* on the hill. they re-turn in the evening to Madhuban. Pilgrims do not stay on the top of the hill. From the temple of Bhomiyaji in Madhuban a nice road has been constructed. One has to climb six miles on this road; then one has to walk a distance of about six miles to cover the dif-ferent *tuks* on this hill. In the *tuk* of Gautamaswami which comes first there are the *charana-padukas* of all the twenty-four Tir-thankaras. In the other tuks also, there are not images but only *charanapadukas* of the respective Swamis. The eighteenth *tuk* is the most frequented *tuk* as it con-tains the temple with the celebra-ted image of Samaliya Parsvanath. It is known as Jalamandir because by its side there is a *kund* of water. The last *tuk* of Parsvanath which

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contains his *charanapaduka* is the highest. One has to climb about 80 steps; it is also known as the *Meghadambara tuk.*

In old days the pilgrims had to take the permission of the ruler to visit the Sameta-Sikhara temples and taxes were collected from the pilgrims. It is stated that by the side of this hill there were numerous elephants and that Jalamandir, which was constructed by Jagatseth Kushalchand, was built with materials carried to this hillside with the help of elephants.

The Jains of all sects come to this hillside which along with several other places like Satrunjaya, Girnar, Abu, Gwalior, etc. is considered as one of the most sacred spots of the Jains. Twenty Tirthankaras and several other *Munis* have fasted here unto death and attained Nirvana. This spot is as holy to Jains as Kasi and other spots are to orthodox Hindus. The very fact that it is associated with so many Tirthankaras, particularly with the last days of their penance and meditation, is enough to lend holiness to the spot. It has also a grandeur added to it by nature.

"What is the use of only Knowing? I say to thee, Act and Be, for therefore God sent thee into this human body.

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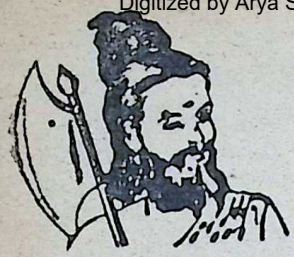

Bhagawan Parashurama

PART III: IN A STRANGE LAND

K. M. Munshi

PREVIOUS STORY

This Part III is a sequel of the saga of the conquering Aryans. The first Part was published as a serial in the Journal under the title 'The Woman that was Goddess'. The second Part dealt with the boyhood of Parashurama or Rama of the Battle Axe, the son of Sage Jamadagni, descendant of Bhrigu.

Rama is born to Renuka, the wife of Jamadagni, in the ashrama of the Bhrigus in Aryavarta. On account of differences with Sage Jamadagni who wants Rama to be brought up not as a warrior but as a sage, Kavi leaves for Bhrigugram. The child Rama goes in search of him and, on the way, is captured by strange men who want to offer him as a sacrifice to their unAryan deity. Rama escapes and is ultimately found by Kavi.

Six years after Rama's return, Sudasa, the king of the Tritsus and brother of Loma, invites Sage Vasishtha to be his High Priest in the place of Sage Vishwamitra. Vishwamitra presides over King Harishchandra's human sacrifice, but Shunahshepa, the boy who was intended to be sacrificed, is saved by God Varuna.

Young Arjuna, otherwise called Sahasrarjuna, the king of the Haihayas, wants to marry Loma, the sister of King Sudasa. When he is not able to do so on account of the curse of Jamadagni, he kidnaps her to his Anupadesha on the Narmada. Rama, though a boy, is devoted to Loma. He therefore persuades Arjuna's General, King Bhadrashrenya, to take him also with Loma. They arrive by boats in Saurashtra.

Arjuna, being angry with Bhadrashrenya, removes him from the office of the Commander of the Haihayas. Then he leaves for a war in the South.

In the meantime, Rama, though a boy, organizes and strengthens the Yadavas. Revat, the king of the Sharyatas, a tribe living in the adjoining territory, prepares for a war of utter destruction against King Bhadrashrenya. Rama decides to take up the challenge, but wants to wage the war in his own way. He foils the Sharyata conspiracy.

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13. GOKARNA TEERTHA

T Gokarna Teertha, on the bank of the river Gokarni, had gathered a vast assemb-e of Bhrigus and Yadavas, and m all parts of Saurashtra and arta, pilgrims came—men, men and children—to celebrate festival of the birth of the ine sage, Bhrigu, and to have a *rshan* of Rama of the Battle-Axe, whom they had heard so much. Vishakha, Prateep's wife, had o succeeded in inducing her her, Vrishni, the King of Anarta, come to this festival with three ndred of his best warriors.

As the rumours of the fearful truction of the Sharyata tribe ched the ears of those assemb- at Gokarna, every heart was uck with trembling awe. No e had heard of such a terrible r nor of such a complete annihi-ion of a tribe.

Vrishni became anxious for his n saftey and for independence his own kingdom. Was he call- by Vishakha in order to be an-ilated by this ruthless Bhar-va, who wanted to establish adrashrenya as the unchalleng- king of Saurashtra? Vishakha, wever, assured him that Bhar-va was not what he thought him be, that Bhadrashrenya would er wage a war against Anarta l that the annihilation of the ryata *gotra* became necessary Kukshi, the agent of Sahasrar-juna, was trying to destroy Bhad-rashrenya.

Then came Rama, accompanied by Bhadrashrenya and the Head-man, Loma and Prateep, followed by 500 to 600 riders armed with fearful battle-axes. As they ap-proached the bank of the Gokarni, they all dismounted from their horses and reached the *mela* on foot. The whole assembly of men, women and children rushed for-ward to welcome Rama, to prost-rate themselves before him and to take the dust off his feet. The Bhrigus, who, since the days of Richika, had lived inconspicuously with different *gotras,* shouted the battle cry of *Maha Atharvana* with exultation.

Vrishni saw the statuesque beauty of the formidable Master and prostrated himself before him. Then Vimada began preparing for the sacrificial session, associating Kukshi with him, for he did not want to lose sight of that traitor.

Next day, the leaders met in the hut of Vrishni, the king of Anarta, who expressed his disapproval of the total annihilation of the Shar-yatas.

'Anartaraja, if the kings do not come together to follow *dharma,* what else can happen? Self-in-terest makes them blind. *Dharma* can flourish only if they combine to punish the wicked. If they can-

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not acquire that strength, they must be destroyed.'

Vrishni was shocked to hear such opinions coolly and decisively enunciated. 'But you have completely destroyed the Sharyata *gotra,* Master.'

'Why are there different *gotras?* Wherever men are bound together by *dharma,* there is only one *gotra.* Here, as also in Sapta Sindhu, kings fight among themselves, for each one of them believes that what he says is *dharma.* From that belief flows wars, strife and misery. There is only one *dharma* which applies to all men, and the king who opposes that *dharma* does not deserve to be a king.'

'But if the *guru* does not advise the king properly, what can he do, Master?'

'All the *gurus* can teach but one *dharma:* men should be allowed to live as the sons of Manu. If they cannot do that, it is my *dharma* to see that they do it.'

'But all this talk is futile. Once Sahasrarjuna returns from the war, he will destroy whatever you have done', said Vrishni.

'I am waiting for him to return. I am quite ready', said Rama with a smile.

'What will you do then?' asked Vrishni, as the others, with trembling heart, leaned forward to know the next move of the Master.

'I cannot do anything', said Rama slowly and quietly. 'Gods themselves will do everything. Arjuna and Mrigarani, his so-called queen, have one aim in life: to spread destruction. Immediately he returns, he will destroy the Yadavas and kill Bhadrashrenya.'

'That is what I fear too', said Bhadrashrenya.

'That is why I have brought you, King, and the king of Anarta together here.'

'But, suppose he does something to you.'

'He cannot touch me', said Rama. 'He cannot touch the grandson of the *Maha Atharvana;* he cannot marry Loma, for the Best of Sages has pronounced a curse on his doing so. And today Vimada is going to perform our wedding ceremony; hereafter she will be the wife of his *guru',* said Rama.

But what about the Yadavas?' asked Vrishni. 'What about us? If we stand by you, he will take our life. He is a blood-thirsty man.'

'I want you to keep him as blood-thirsty as you can', said Rama.

'How can we do that? His wrath will destroy me and my *gotra.*'

'It is only when the wicked become angry that they meet destruction. I put you to the trouble of coming here for that very reason. Before Sahasrarjuna arrives, Mrigarani has not enough forces to invade the Yadavas without your assistance. If I guess aright, she will wait for Arjuna and in the meantime invite Bhadrashrenya and me to Mahishmati.'

'Oh you, and alone!' Loma could not help exclaiming.

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Rama smiled indulgently, love ghting up his eyes. 'Even you ave such little faith in me?' he sked, and Loma looked down ith a sense of guilt.

'But then what will happen to he Yadavas?' insisted Vrishni, the ing of Anarta.

'Immediately we are called by Irigarani, you will fall upon the adavas and annex their territory', eplied Rama with a smile. 'Then othing more will be left to be one, and my young brave Yadaas and whoever wants to accomany them will flee into the forests f the north—at least they will ppear as fleeing.'

'But what will happen to King hadrashrenya?' asked Vrishni in urprise.

'I have already settled it with ing Bhadrashrenya. He is willg to die at the hands of Sahasrarna if the Yadavas are saved'.

'But if I help Bhadrashrenya, we ill be destroyed ourselves.'

'I am sure nothing is going to appen to you. I am showing the ght way to save your daughter, our son-in-law and both the *gotras.*'

'How do you know that?'

'If we are summoned to Mahishmati, the Yadava warriors, under he leadership of Prateep, will go inthe jungles of the north in search fodder for their horses and ttle. You will take charge of the omen, children and old men of the adava and Sharyata *gotras.* You n send word to Sahasrarjuna that u have captured them. He would happy, for you would have done his work. You will become the Lord of Saurashtra.'

'You see', Rama added with a smile, 'I have come here to give Vishakha's father a greater kingdom than he ever dreamt of. This is the only way to save the Yadavas from destruction.'

'But where will they all go? Suppose they all die in the jungles.'

'I would not let them go there if there was any chance of such a disaster. Venerable Chayamana once told me that his father came to Sapta Sindhu from Mahishmati not by sea, but passing through the jungles and mountains in the north. What the great Kavi did, Prateep can do it again.'

'Sapta Sindhu! Oh Gods,' said Vrishni.

'Yes. There is no other way to escape the wrath of Sahasrarjuna. But Prateep would not be destroyed, rest assured. I will join him and he will return to Anupadesha to destroy Sahasrarjuna.'

'But what if Sahasrarjuna kills Prateep?' asked Vrishni.

Rama looked at the king of Anarta inscrutably. 'I already see Sahasrarjuna lying dead. *Adharma* can never live.'

Vrishni, as if in a dream, looked at the face of Bhargava which had grown fearful.

The sacrificial session began. Vimada and Kukshi acted as the presiding priests. During the session, Rama and Loma were married. The unmarried Yadavas were also married to young Shar-

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yata women. There were dinners, dances and joyous songs.

Jyamagha, the son of the late king of the Sharyatas, and a few of his warriors who had been taken captive when they lay concealed in the Yadava *gotra,* were now brought before Rama.

'Jyamagha', Rama addressed him with affection. 'You are a brave man. I can understand what distress you feel. The memories of your beloved dead have set your heart aflame. But didn't I tell you that we have to make one *gotra* out of the two and that there was no other alternative. You refused to join hands with the Yadavas. What can I do? But you are a brave man. Forget everything. If you dislike the Yadava *gotra,* then here is Vimada, the best among the warriors, the son of Kavi Chayamana, the lord of all the learning of the Bhrigus. He will adopt you all in his family.'

Jyamagha came forward, his eyes aflame. 'Rama, son of Jamadagni, listen: You killed my father and my brothers. You destroyed my *gotra.* And now you want me to be the son of your *Acharya!* You are not the son of a *rishi;* you are the God of Death. No, you are not a God; you are a demon. You do not teach *dharma.* You behave with gross *adharma.* My father is dead, my relatives are dead; my sisters and brothers have been adopted into the Yadava *gotra.* You have left no trace of my *gotra.* You have been the great destroyer. Kill me, I beg of you. You have the heart of a beast of prey. But Jyamagha is a Sharyata and will remain one ever and for ever. And in this life or in the next, I will only be satisfied when I will drink your blood.'

These insulting words made the Yadava and the Bhrigu warriors angry, but Rama lifted his hand to restrain them from speaking or doing anything.

'Jyamagha, do you want to remain a free man? Then go, my friend. I let you go free. And what do you want? I shall give you whatever you want.'

'What I want! Take this.' With unexpected swiftness, Jyamagha snatched the sword from the hand of a Yadava who was standing near him and flung it at Rama with all the force he could command. Loma shrieked and rushed to intervene and received the blow. She screamed and fell to the ground. Rama lifted her up.

Wild uproar and uncontrollable confusion followed, and in that confusion Jyamagha disappeared.

[*End of Part III*]

[IN THE NEXT ISSUE: PART IV—ON THE BANKS OF THE NARMADA]

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Sanskrit Lessons

[New Series]

Dr. Shakuntala Rao Shastri

(*Continued from the last issue*)

Lesson III

Among the religious books of India, the book mostly read and accessible to common people is the *Bhagavadgītā*. It is now regarded as sacred as the Holy Bible in India. The *Rigveda* is the infallible scripture of the Hindus. Two hundred years ago, when India was under the rule of the East India Company, when a Hindu had to take an oath in a court of justice, he had to touch the most sacred book and take his oath. But the *Rigveda* could neither be touched nor read by a man of any other caste except a Brahmin. So they thought of replacing the *Rigveda* by another sacred book which can be touched and read by all. This book is the *Bhagavadgītā*. The following verse is from this sacred book:—

वासांसि	जीर्णानि	यथा	विहाय
vāsāṁsi	jīrṇāni	yathā	vihāya
garments	old	just as	casting off
नवानि	गृह्णाति	नरो	ऽपराणि।
navāni	gṛhṇāti	naro	(a)parāṇi
new	takes	man	others
तथा	शरीराणि	विहाय	जीर्णानि
tathā	śarīrāṇi	vihāya	jīrṇāni
so	bodies	casting off	old
अन्यानि	संयाति	नवानि	देही
anyāni	samyāti	navāni	dehī
others	takes	new	embodied (soul)

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As a person casts off worn out garments and puts on others that are new, even so does the embodied soul cast off worn out bodies and take on others that are new.

The following verse is taken from *Brahma-Vaivarta-Purāṇa*. Purāṇas are the great legendary lore of India. They are mostly religious and speak of the life of gods and goddesses of Hindu mythology. In this verse some of these gods are mentioned. But over and above them, there is one Supreme Reality to whom all these deities pay their homage and the author bows to that Supreme God. The King of the gods is Indra; he is also called '*Sureśa*' meaning 'the lord of the gods'. *Śeṣa* is the serpent-god. *Brahmā* is the creator and *Gaṇeśa* is the son of Mahādeva. Among the goddesses, *Sarasvatī* is the goddess of learning. She is the only woman who has read the Vedas. She is dressed in white with a 'Veena' in her hand. *Śrī* is the goddess of wealth. She is dressed in red. They are a well-known pair of rivals. This relation of theirs illustrates a truth of the world:—Where there is learning, there is no wealth; and where there is wealth, the is no learning. So, Sarasvatī and Śrī are antagonistic. Girjā is the Name of Pārvatī, the wife of Śiva. She is the daughter of Himālaya, the lord of the mountains.

Here is the verse:—

गणेश	ब्रह्मेश	सुरेश	शेषाः
Gaṇeśa	Brahmeśa	Sureśa	Śeṣāḥ
सुराश्च	सर्वे	मनवो	मुनीन्द्राः
surāśca	sarve	manavo	munīndrāḥ
gods and	all	Manus	sages like Indra i.e. great sages
सरस्वती	श्री	गिरिजादिकाश्च	यं
Sarasvatī	Śrī	Girijādikāśca	Yam
goddess of learning	goddess of wealth	Pārvati and others	whom

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नमन्ति	देव्यः	प्रणमामि	तं	विभुम्
namanti	devyaḥ	praṇamāmi	taṁ	Vibhuṁ
salute	goddesses	I salute	that	God.

"I salute Him, the all-pervading, whom Gaṇeśa, Brahmā, Sureśa and Śeṣa, all gods, all Manus, all great sages, Sarasvatī, Lakṁṣī Pārvatī and other goddesses worship."

Student:—This verse has a very good rhythm. It sounds like 'Troche' of English.

Teacher:—Let us now see how words are joined in Sanskrit. This joining of words is called *Sandhi.* Vowels are joined to vowels and consonants are joined to consonants. The first type is called *Svara-Sandhi* and the second *Vyañjana-Sandhi.*

Student:—How are vowels joined to vowels?

Teacher:—Here is the formula and then follow the illustrations.

Formula for the combination of vowels.

अ + अ = आ a + a = ā	इ + इ = ई i + i = ī
अ + आ = आ a + ā = ā	इ + ई = ई i + ī = ī
उ + उ = ऊ u + u = ū	ऋ + ऋ = ॠ ṛ + ṛ = ṝ
उ + ऊ = ऊ u + ū = ū	
अ + इ or ई = ए a + i or ī = e	अ + उ or ऊ = ओ a + u or ū = o
अ + ऋ = अर् a + ṛ = ar	अ + ए or ऐ = ऐ a + e or ai = ai
अ + ओ or औ = औ a + o or au = au	

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Student:—How are the above applied to words?

Teacher:—You are all studying in a school. It is called *Vidyā-ālaya*—This word is made up of two words *Vidyā* + *ālaya*, meaning the abode of learning.

Is your school also 'the abode of learning'? In ancient times in India, the relation of students and teachers was different from what it is now. The teachers were like fathers to their pupils. They used to feed them, look after their welfare and teach them. The students had not to pay any fees as now. But they had to live in the house of their teacher and obey him implicitly. They had to get up early in the morning, take a bath and sit before their teacher with folded palms and learn their lessons from the lips of their teacher. They had no books. After study, they used to go out for begging alms. They could only take alms from the home of a high-caste man. Whatever they got, they presented it to their teacher, who distributed it to them all. Thus they had to live for twelve years with their preceptor and study there, at the end of which they had to give a fee to him, that is, they had to do something, which their preceptor wanted them to do in recognition of his services to them. Thereafter they returned to their home.

[*To be continued*]

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ARTIFICIAL SATELLITES

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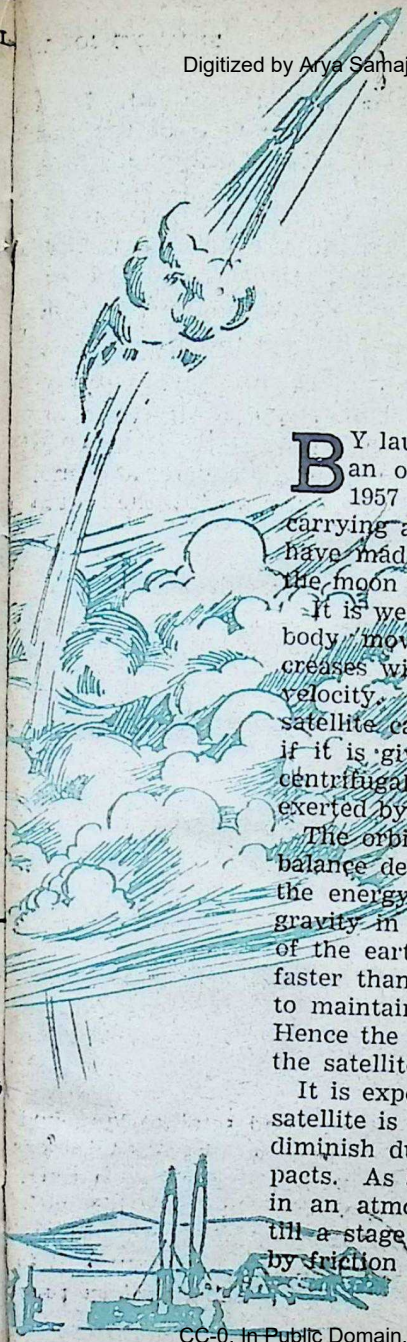

BY launching the first artificial satellite into an orbit round the earth on October 4th 1957 and the second on November 4th 1957 carrying a passenger (a dog), Russian scientists have made it clear to the world that a trip to the moon is practically realisable in our lifetime.

It is well known that air offers resistance to a body moving through it. This resistance increases with air density and with the square of velocity. In the absence of air resistance, the satellite can move in an orbit round the earth, if it is given an orbital velocity such that the centrifugal force balances the force of attraction exerted by the earth on the satellite.

The orbital velocity required to maintain this balance decreases with increasing altitude. But the energy necessary to overcome the force of gravity in taking the satellite from the surface of the earth to any altitude increases at a rate faster than that at which the energy necessary to maintain the satellite in the orbit decreases. Hence the total energy that must be supplied to the satellite increases with altitude.

It is expected that the energy with which the satellite is first put in its orbit should gradually diminish due to air resistance and meteoric impacts. As a result, it will gradually come down in an atmosphere of increasing air resistance, till a stage will come when the heat generated by friction will burn the satellite. The fact that

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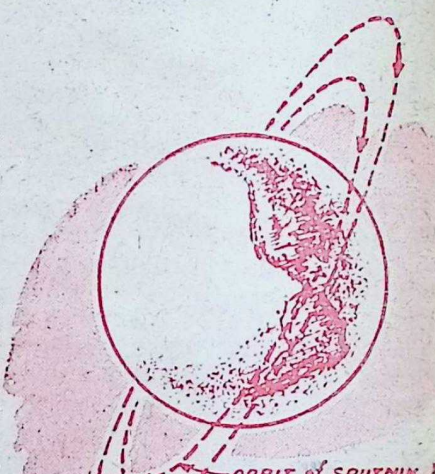
the first satellite is still revolving round the earth indicates that our knowledge about the upper atmosphere is incomplete.

A common man in the street will think that the satellite is fired from the surface of the earth like a bullet from the gun but this is not practicable. For, if it is given such a tremendous velocity to overcome the force of gravity and air resistance, it would burn immediately on being launched. Thus, the principle used is to design an equipment which will enable the satellite to leave the earth at a low speed and to increase the speed as density falls with altitude. This is rocket motor, which expels the products of the combustion of its fuels with a high velocity and thereby giving the propellant and the vehicle in which it is contained a high velocity in the opposite direction.

As the design and construction of the rocket becomes more and more difficult with the increase in the weight and size of the rocket, multi-stage rockets are used. Each stage consisting of a rocket motor with its own propellant. As soon as the fuel is exhausted, the motor and its fuel tanks are jettisoned while the second stage motor starts functioning. Initially the rocket takes off vertically and its trajectory is gradually curved until it becomes parallel to the surface of the earth.

The first artificial satellite launched by the Soviet is in the form of a sphere weighing 83.6 kilograms (184.3 pounds). It was placed in the nose of the carrier rocket and shielded by a protective cone. The body is made up of aluminium alloys and it carries two radio transmitters which are emitting signals at 20.005 and 40.002 mega cycles frequency. It is revolving in the orbit with a speed of about 8000 metres (26000 ft) per second at a height of about 560 miles from the surface of the earth. The orbit's plane is at 65 degrees to the equatorial plane. It travels once round the earth in 96.2 minutes.



The second satellite launched by the Soviet weighs 508.3 kilograms (about 1120 lbs or half a ton). It is revolving in the orbit with an orbital speed of about 8000 metres a second. Its maximum distance

(Continued on page 66

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Our Fortnightly Profile—85

Richard M. Nixon

THE recent 'mild' stroke that President Eisenhower had, particularly when the prestige and morale of the United States have slumped due to the Russian lead in the ICBM (Inter-Continental Ballistic Missile) race, has deepened the crisis of leadership in the United States and unexpectedly brought Vice-President Richard M. Nixon into the limelight.

According to the United States' Constitution, the Vice-President should take over the administration during the disability of the President. But the question is who should determine the disability—the President or his Cabinet. The Constitution is vague on this point. Legal opinion tends to shelve the issue until it actually appears—it has not during the last 168 years.

The leadership of any country requires genius and more so the American Presidentship at this crisis in international affairs. Eisenhower is undoubtedly a genius of the first order and as Prime Minister Nehru has said, "everyone admits, even the opponents of

America, that President Eisenhower has played a great part in the controversy between war and peace and... although a very eminent man of war, he is even more important as a man of peace." The entire peace-and-freedom-loving world will join our Prime Minister in his ardent wish that President Eisenhower "will be wholly well again... and at this stage, his great force would be

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available for the purposes of world peace."

It would, however, be idle to overlook the dormant uneasiness in America on account of the persisting uncertainty over Eisenhower's "physical capacity" to meet "the formidable demands upon the Executive leadership." This is not incomprehensible because three times in the past twenty-six months, the eyes of the people of the United States have turned to the White House in anxiety over the health of the nation's Chief Executive: first, in September 1955, the heart-attack, second, in June 1956, the emergency surgery for ileitis and recently in November 1957, the stroke. If the strenuous weeks ahead prove the pessimists right, a growing section of American opinion would demand that a substantial load of the administration should descend on the shoulders of the second man in the official hierarchy and the probable Republican Presidential candidate for the 1960 election, Vice-President Richard Nixon.

There is a natural apprehension that Nixon at 44 might find the task too heavy for his shoulders. Nixon is no longer the "Tricky Dicky" as his Democratic rivals used to describe him. He has worked hard over the past eleven years of public life to prepare himself for increased responsibilities and has grown considerably in stature. He has impressed reporters in his Press Conferences with his familiarity with a wide range of domestic and international problems and with his grasp of affairs. In fact, unlike in the previous two illnesses of the President, Nixon clearly played a new and enlarged role this time and emerged as the chief spokesman of the Administration.

Nixon was born in the village of Yorta Linda in California. His father was a grocer and owned a service station. Young Nixon sold grocery and gasoline in his spare time. He took Law at the Duke University and while practising in Whittier he met the attractive, red-haired girl he was later to marry.

A clean cut, physically attractive man, he has enormous reserves of vitality. (When unshaven, he has heavy blue beard which is the delight of cartoonists). Often he runs up the flight of stairs to White House, because he thinks the lift is to slow for him. His intelligent face hides a calm and self-confident nature. He has an analytical and sternly disciplined mind and he is an accomplished speaker.

Politics knocked at Nixon's door in 1946 by sheer accident, for he had enlisted in the Navy, ending up as a Lieutenant-Commander. In that year, local Republicans wanted to run a candidate against a Democratic ten-year incumbent and it so happened Nixon was chosen at 33 and he easily won the elections!

Since then he has been in the thick of American politics. For a time he was conspicuous for

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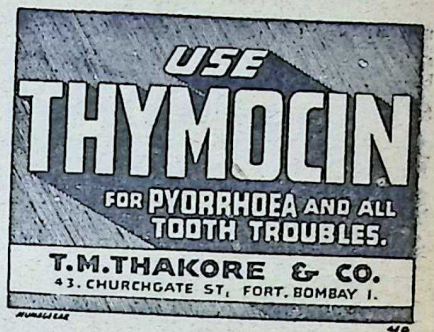
communist-baiting as member of the House Committee on un-American Activities and this to a certain extent continues to make him suspect in the eyes of Democrats as well as senior Republican members.

It is idle to enumerate his many important assignments. Twice he ran with Eisenhower and won as Vice-President. The relation between Ike and Dick has been very cordial. Indeed the charge has been that Eisenhower had given Nixon a longer rope to learn the tricks than is warranted. And Nixon has turned out quite smart under the great soldier-statesman's grooming.

Despite his round-the-clock engagements, Nixon is a sports enthusiast and a good reader. In his drinks, he prefers Scotch. Although he does not usually serve wine at home, he sips it dutifully when offered at ceremonial functions.

In private life Nixon is about the happiest man if we are to believe the testimony of 500,000 housewives of Washington who, only the other day, chose Mrs. Nixon as the "nation's ideal wife" and presented her with a silver bowl. With her poise and charm, she presents a picture of good taste and refinement.

The Nixons have two daughters, twelve-year old Patricia and nine-year old Julie.



Even a perfect democracy is not likely to be the last stage of social evolution, but it is still the necessary broad standing-ground upon which self-consciousness of the social being can come to its own.

—Sri Aurobindo.

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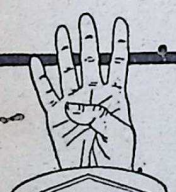

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NEW TRENDS in PHILATELY

Subhalakshmi Subramaniam

TIME was when philately was considered to be a passive hobby fit only for children nd superannuated persons. While tamp-collecting is still the pet obby of students, it has had a rge quota of fresh and zealous nverts from the ranks of adults. The medium of the postage amp is used by almost every untry to illustrate things of naonal importance. They may be reat works of art or architecture, onuments, scientific achievents, national heroes, flora and una. Each stamp carries a partilar picture which portrays an inresting subject. The plethora of bjects offers to the connoisseur thematic culture a wide field of oice.

Each individual collector can exess himself or herself in a defite pattern both as regards selecn and mode of display. Unlike the field of modern art, a stamp llector cannot assert his indiduality to the complete seclusion intelligibility. It is in this rest that a thematic collector has a distinct advantage over the ordinary collector.

A specialist in themes can conduct a hunting expedition safely within the confines of the four walls. He can fish in the troubled waters of West Indies. The thrills of mountaineering, without climbing even a hillock, can be experienced by him. He can peep in at every country of the world without spending so much as a penny. These rapturous ecstasies, he can very well share with his friends.

Here is an ingenious idea of displaying stamps. Paste a particular stamp in a corner of a sheet and then find a suitable photograph or painting, which will have the same pictorial pattern of the stamp. The picture by the side of the stamp will bring into bold relief the motif of the stamp. To give expression to the sentiments, you can also write on top of the sheet a suitable quotation. This process involves an understanding of the theme and the development of the keen appreciation of the visual arts.

The arrangement of the stamp, the larger pictorial illustration and the fine lettering of the annotation impart a training in the understanding of colour, tone and

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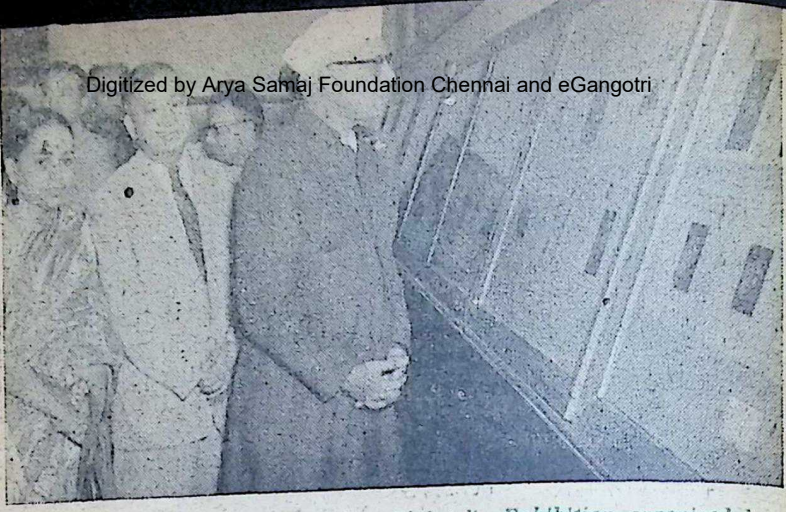

Sri Jawaharlal Nehru viewing the Philatelic Exhibition organised by the author at Delhi recently. Behind the Prime Minister are Sri & Smt. Subramaniam.

volume. This new technique gives a larger scope to the hobby. The recreational aspect apart, the hobby acquires a new educational value. Aesthetics comes into view and the on-looker can appreciate the value of the stamp better. This method of display leaves an enduring and indelible impression on anybody, who cares to spend his time usefully.

Thematics is a current favourit among American school boys. recent survey in America revealed that "boys whose hobbies involve collecting had the highest I.Q while those with no hobby at a were often below average in inte ligence." Boys in India would a quire greater interest in stamp if we adhere to the new trends i philately.

ARTIFICIAL SATELLITES—*Contd.*

from the surface of the earth is about 1000 miles (1600 kilometres) and takes about 102 minutes to complete the revolution.

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The day is not far off when w shall hear about the launching the third artificial satellite carr ing man as the passenger.

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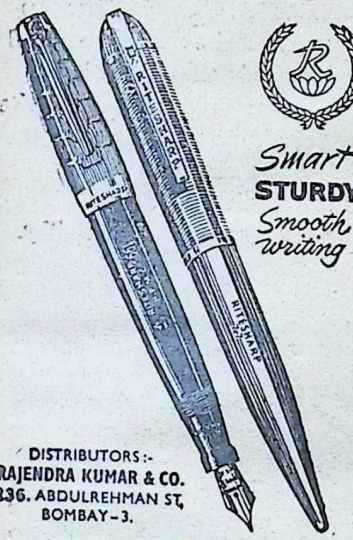

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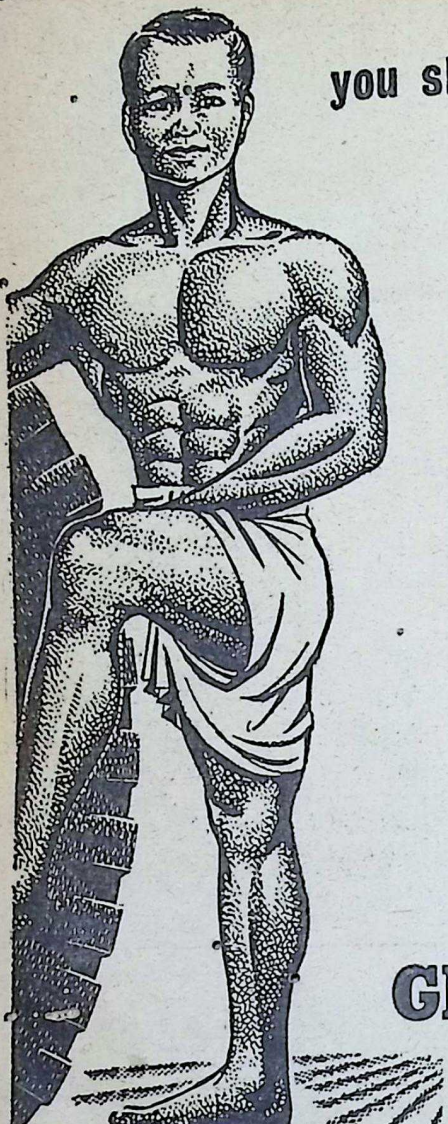

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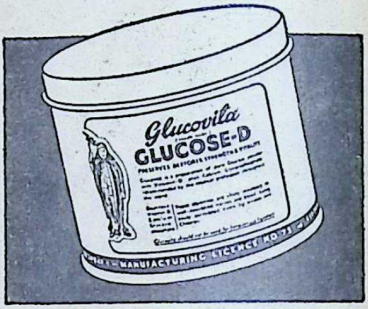

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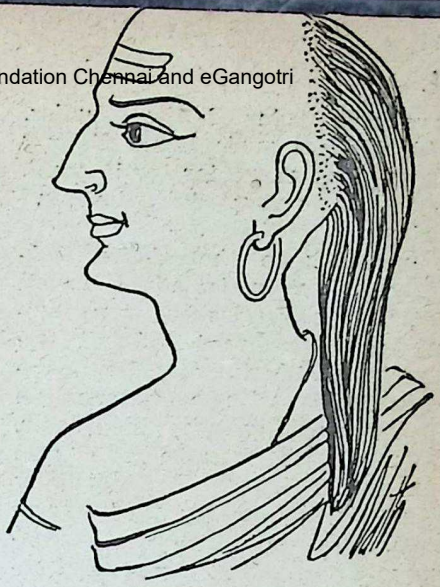
KAUTILYA

HISTORIC PERSONALITY OF INDIA I LIKE MOST

N. V. JAGANNATH



AMONG the dynasties that ruled over Magadha, the Mauryan dynasty was the most famous and conspicuous one. Chandragupta Maurya, a contemporary of Alexander the Great, was the founder of Mauryan dynasty. But the man who was instrumental to his accession to the throne was Kautilya. Between them they overthrew the Nanda king, Mahapadma and established the Mauryan dynasty which lasted from 313 B.C. to 289 B.C. Thus Kautilya was the architect of the Mauryan empire.

Kautilya was also named Vishnugupta and known from other sources, by the patronymic Chanakya. He came from a poor Brahmin parentage and, according to tradition, he had his education at Taxila. By shrewdness and ability, he became the adviser and chief counsellor of Chandragupta. He continued his friendship with Chandragupta till the latter's death and according to the learned authors—Taranath and Hemachandra—he served the Mauryan dynasty even at the time of Bindusara, son of Chandragupta.

He has been described as the greatest Indian exponent of the art of government and is said to have exceeded Machiavelli in the wisdom of state-craft.

His book *Arthashastra* is a condensed manual of political science and has been the surest guide to later kings in their administration. One may not agree with all the political theories of Kautilya but none can deny the robustness and vigour which characterise his outlook. Hence as Prime Minister to Chandragupta Maurya and as the author of *Arthashastra,* he has a prominent place in history.

PRIZE WINNING ENTRY 2

We first hear of Kautilya when he was invited to officiate at the religious ceremonies and was later insulted by the Nanda king, Mahapadma. His fiery temperament and firm determination made him vow vengeance against the house of the Nandas. He formed an alliance with Chandragupta who was waiting for an opportunity to end the

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tyrannous rule of the Nandas. This alliance made them life-long companions as master and pupil, analogous to that of Krishna and Arjuna.

According to the *Mudra Rakshasa,* they instigated a revolt against the Nandas but were suppressed and forced to quit the kingdom. Subsequently they formed a treaty with Parvataka, the Himalayan king, who died later. Chandragupta became the sole master of Northern India by usurping the kingdom of Parvataka. Chanakya helped Chandragupta in defeating Seleucus Nikator, a Greek satrap of Babylon and formed a treaty with him, and whose daughter Chandragupta eventually married. Thus strengthening his huge army and with the intelligent and shrewd direction of Chanakya, Chandragupta defeated the Nanda king, Mahapadma and his sons and ascended the throne at Pataliputra in B.C. 313.

That Kautilya overthrew the Nandas and placed Chandragupta on the throne is also evident from the following passage of *Vishnupurana* (IV, 26):

ततश्च नवचैतान्नंदान् कौटिल्यो ब्राह्मणस्समुद्धरिष्यति ॥ तेषामभावे मौर्व्याः पृथिवीं भोक्ष्यन्ति । कौटिल्यएव चन्द्रगुप्तमुत्पन्नं राज्ये अभिषेक्ष्यति ॥ तस्यापि पुत्रो विन्दुसारो भविष्यति ॥ तस्याप्यशोकवर्धनः ॥

"Those Nandas, Kautilya, a brahmin, will slay. On their death, the Mauryas will enjoy the earth. Kautilya himself will instal Chandragupta on their throne. His son will be Bindusara and his son Asokavardhana."

His shrewd nature and ability to tackle the complicated situation made him an indispensable man to Chandragupta during his reign of twenty-four years. According to *Mudra Rakshasa,* whose author was Visakadatta, the Machiavellian tactics of Chanakya curbed the uprising of Malayaketu, son of the Himalayan king, Parvataka. With the help of five other chiefs and an ex-Minister of the Nanda king he sowed seeds of discord in the camp of Malayaketu with the result that the latter got his own allies murdered. By this foolish act, Malayaketu was himself rendered powerless and in submission became a vassal of Chandragupta.

The ideal of Kautilya in matter of administration is: one king, one state and one people. The king is the pith and fibre of the people and hence the life-blood of the State. The basic factor of his art of politics is the development of personality and character of a king. Kautilyan kingship is the pivot of all activities.

In *Arthashastra* he quotes of king "Whatever pleases himself he shall not consider as good but whatever pleases his subjects he shall consider as good."

Again "Of what kind the king's character is, of the same kind will be the character of the people."

His all-pervading idea of kingship is a dynamic principle, a pri

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ciple of eternal activism. A king attains self-realisation or becomes a conqueror in the discharge of his duties towards the state and his subjects. The king should always be vigilant in his duty towards the subjects and when in court the king shall never cause the petitioners to wait at the door.

According to Kautilya, lust, anger, greed, vanity, haughtiness and pleasure are responsible for the downfall of kingship. The king is not a freak of nature or an outcome of political upheaval. He is the outcome of a natural socio-political phenomenon and a creature of sociological factors. His real and positive existence is a prime requisite for the growth and fulfilment of political life of the State. He holds a preminent position and hence is the spirit of the government towards its stability.

Regarding corruption in the administration, he comments that this human weakness cannot be easily eradicated: "Just as fish moving under water cannot possibly be found out either as drinking or not drinking water, so government servants employed in the government work cannot be found out taking money."

For reforming the individuals, Kautilya advocates schooling in discipline. The important factor in making a man good-natured or well-tempered, is the mind. Hence there should be a discipline of mind. Discipline is the central focus of culturising man's manifold activities. Force and power will not help in educating the people. Kautilya hates the inequality of castes. He is a pioneer in including Sudras within the Aryan fold thus championing the growth of Indian unity.

As a practical statesman, he gives importance to kingship in the life of the state and in the scheme of politics. He studied deeply the law of politics, made thorough research in the political literature of the country and inspired with greater fervency, delved deeply on its problems. He rejected what seemed to him obsolete and accepted what was good in it. His *Arthashastra* is a direct proof of the analytical capacity of his acute mind, of his discerning and judicious nature and of his critical aptitude.

As a political thinker, he opines that social evolution is not the outcome of the law of politics but emanates from sociological factors. The promotion of human welfare and the success of political authority depend on the propriety of use based on principles of justice. The stability and progress of the government is a positive force which is the objective of supreme political authority. His views on social matters are generally liberal and commendable.

As a philosopher, life for him is a positive reality. The aim of life is not submission but conquest of life-forces. The magic touch of life awakens in him a deep sense of duty to the living. Kautilya has no

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sense and appreciation of a non-existant thing. Life fascinates him with all its storms and stresses and its ups and downs as he made the world of men and things his study. Incessant struggle of man is the law of life. The purpose of life is its gradual unfoldment, enrichment and fulfilment for human welfare and progress. He repudiates fatalism as a negative philosophy and asserts his way of rationalistic thinking.

Kautilya's philosophy of activism is advocating culturisation of man and society in all its manifold activities. Dharma, Artha and Kama, the three pursuits of life, are interdependent and in their respective importance, make the life complete. The whole science of politics and of life finds its origin in a Arthashastric sentence, "Only the earthly benefit counts; all is good that promotes benefit; all is bad that destroys it."

Kautilya as a literary figure is the most important author of his age. Some authorities, however, disprove his authorship of *Arthashastra* on many grounds, one being that there is no mention of Chandragupta or Pataliputra in it. But many other authorities like Dandi and Bana, the author of *Kadambari,* ascribe the authorship of *Arthashastra* to Kautilya. Some of the Sanskrit works notably *Yajnavalkya Smriti* in its present form is indebted to *Arthashastra* in a considerable measure.

Arthashastra is a unique work throwing light on the cultural affairs and the real life in ancient India. It is a condensed manual of politics in the form of a treatise. It is mainly a prose-work containing fifteen *adhikaranas,* each subdivided into numerous chapters. It deals with duties of kings, administration of public affairs, law and the judiciary, relation with foreign powers and secret means to injure an enemy. Kautilya follows the style of Apasthamba, Baudhayana and other Sutra-writers. He weighs the pros and cons of the teachings of his old masters, infuses life to their weak notions, contradicts their standpoints and goes one step better by his reasonable and sound ways. Hence the *Arthashastra* of Kautilya is a decided improvement on the old Arthashastra and in fact is the Arthashastra of Arthashastras. He is also the author of a collection of witty aphorisms and a book entitled *Chanakyasataka.* He is even credited with writing on medicine and this capacity is known to Arab writers as Sanaq.

In conclusion, Kautilya is not an idealist, neither a materialist nor an ascetic; he is a man of flesh and blood, assimilating what is good and rejecting what is bad. He is not only a king-maker but a politician, a statesman and a philosopher. In establishing Chandragupta as the founder of Maurya dynasty after annihilating the Nanda kings, Kautilya made the future historians write his name along with Chandragupta in the annals of Indian history.

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B. J. Competition—3

My Favourite Woman Character of the Puranas

(1) Original contributions are invited from readers of 'Bhavan's Journal' on "My Favourite Woman Character of the Puranas".

(2) In our first competition on Puranic Characters, very few entries had touched on women characters. In order to spotlight the valuable contributions made by women of the Vedas, Epics and Puranas, who have continued to be a living inspiration for generations of Indian women, we are announcing this Competition.

(3) The object of the competition is as in the previous one to recapture the spirit of the Puranas and express it in simple good English.

(4) While only one character is to be delineated, the range of selection may cover the entire field of the Vedas and Indian mythology. A reader can submit only one entry.

(5) Contributions should be faithful to the original and the significance of each character drawn out clearly.

(6) The length of the article should be about 2,000 words.

(7) Quotations should be confined to the barest minimum.

(8) The article should be neatly typed on one side of the paper and should contain the declaration: "I solemnly declare that this article is my original writing," with signature.

(9) Entries should be marked "My Favourite Woman Character of the Puranas" and the last date of receiving them is February 9, 1958.

(10) A cash prize of Rs. 25/- will be awarded to each of the four articles (provided they refer to four different characters) considered best by the Panel of Judges appointed by the Bharatiya Vidya Bhavan whose decision shall be final.

(11) Prize-winning articles will be published in the Bhavan's Journal.

EDITOR
BHAVAN'S JOURNAL

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QUESTION BOX

ANSWERS by K. M. Munshi

Kulapati Sri K. M. Munshi has kindly agreed to answer in these columns questions from readers of Bhavan's Journal on topics falling within the scope of the Journal.

386

Sri T. Dass, Deolali.

Q: Is it advisable to change one's religion for purposes of love or marriage?

A: (1) No. One should live and die in one's own religion, while appreciating other religions.

(2) One's religion should only be changed if one feels an intense longing to change it for another. But the process bespeaks narrow-mindedness. All religions lead to God; no religion has the monopoly of truth.

(3) A change of religion for a worldly purpose is to barter one's soul for filthy lucre.

(4) If two persons love each other well and intensely, either of them will acquire the other's religion by the alchemy of love. But if this alchemy is not possible, the lovers should each keep to his and her own religion, and see a common God through mutual tolerance and understanding.

387

Sri Penumarti Venkata Rao, P.O. Tapesvaram (Andhra Pradesh).

Q: Is it possible to live eternally through Yogas and Asanas?

A: Not eternally, but certainly for over a hundred years.

388

Sri N. Lakshminarayana, Anantapur.

Q: Can you enlighten me if Government has made any provision for the progress of Sanskrit during the second Five-Year Plan period?

A: It has not done so. That is my complaint.

389

Sri S. D. Malhotra, Amritsar.

Q: What do you consider the core of the Bhagavad Gita?

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A: I consider Canto XI, XII and last part of XVIII as the core of the *Bhagavad Gita.*

(1) Canto X introduces Arjuna to the universality of God and establishes that power, light, love or effulgence, wherever they are found, are but His radiations.

(2) Canto XI, where Sri Krishna reveals himself as the Godhead, is the central theme of the *Bhagavad Gita.* Perhaps the original *Mahabharata* ended with this climax.

(3) In Canto XII, Sri Krishna summarises the very essence of his teachings, each word having far-reaching implications. If Canto XI is the most inspiring, Canto XII is the most instructive. In that Canto, Arjuna asks as to who are the beloved of the Lord. The reply is given by the Lord in the remaining verses.

390

Sri Hari Madhava Saran, Allahabad.

Q: What is 'Niyoga'? Is there any written sanction for it in the ancient scriptures?

A: *Niybga* is appointment of a wife or a widow to procreate a son by intercourse with an appointed male. Yes; it is supported and allowed in the old *Dharma Sutras* and *Smritis.*

391

Sri A. Krishnamurthi, Ghanpor P.O.

Q: Is there anybody in the world who is completely not selfish? If not, how far is it needed for a man?

A: Quite a few such men could be found. The second question may be worded clearly to enable me to answer.

392

Sri S. P. Varma, Patna.

Q: Do you believe in Tantric practices or witchcraft? Is it possible to do harm to others by those means?

A: Tantric practices do not always do harm. It is claimed that some practices do harm but I have no personal knowledge of them. I think that such practices work harm by inducing auto-suggestion in the victim that he is doomed.

393

Sri A. J. Bhaskara Rao, Guntakal.

Q: What is Fate? Why do Hindus believe in it?

A: Fate is the belief that whatever is predestined will happen. Hindus do not believe in fate; they believe in Karma. Karma is the working out of your desires, attitudes and actions in your previous births. You acquire hereditary influences, facilities, associations in order to work out your unfulfilled desires and the results of your past actions.

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Simhasana Dwatrimsika

VIKRAMA HONOURS A GREAT MAGICIAN

Serial—59

THIS is the story related by the statuette holding the twentieth step of King Vikrama's divine throne when King Bhoja returned on the following morning to ascend it.

On one occasion when King Vikrama had been visiting Varanasi, he had, as usual, the sacred dip in the Ganga in the company of his ministers and courtiers. He went into the temple and had *darshan* of Lord Visveswara, Mother Visalakshi and Sri Kalabhairava and afterwards, ate his breakfast. Since he was off duty, he went into a nearby grove to while away his time. His close attendants also followed him.

As he was enjoying the cool shade, the fragrant air and the multi-voiced chirps of endless birds that had taken shelter in it, a beggarly looking man appeared before him and stood bowing.

"What can I do, old man?" asked King Vikrama.

"My Lord! You are master of all the eight *siddhis* (*anima, mahima, garima, laghima, prapti, prakamya, isitvam, vasitvam*) and it has been my life's ambition to demonstrate the little knowledge I have of *indrajala*. I beg of you to give me permission to do so," requested the old man.

"Sure. I shall be pleased to see your powers!" replied King Vikrama.

"I shall just come with my paraphernalia" said the man and turned his back.

No sooner did he do so than appeared there before the king a remarkable white steed bearing a young warrior in full panoply and a very good-looking woman seated behind him. The warrior bowed elegantly at Vikrama and stylishly getting down from his charger said: "My lord, I was for long serving the Pasha at the head o his cavalry. As a result of som misunderstanding, I had to leav his service. Having heard of you great name and fame, I could onl think of your kingdom where could get a suitable job. We ar only two: me and here, my wife."

King Vikrama was greatly impressed by the bearing and del very of the young warrior, and n sooner had he decided to appoi him in his service than a babel voices arose from the north follow ed by the sound of war-drums! T dust that arose in the sky indicate the holocaust all of which made V krama wonder. 'Who could th

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enemy be who wants my blood?" For, as far as he could see, he had no enemies at all!

The young warrior opposite to him stood to attention and begged: "My lord, that is the enemy-horde, no doubt. May I beg of you to give me this chance to break the knee of the enemy?"

"That is right. You had better take care of them, whoever they are" ordered the king.

"One more request, my lord! During the time I shall be away, may I entrust my wife to your care? You are like a father and mother to both of us."

"Yes; that is all right!" replied King Vikrama.

The warrior jumped on the exquisite-looking horse which did not wait for the spur to gallop and both of them vanished into the distant sky.

As King Vikrama sat thinking resting his chin on his palm, he could hear the progress of the war and see the trunks, heads, hands and limbs of men and carcasses of animals fall from above with the smell of fresh blood which poured like rain. The cries of the contending armies and drums deafened the ears.

As he sat there, he was shocked to see the heads and trunks of both the young warrior he had despatched, and his white steed fall before him cut into two by the marauders!

The warrior's wife who was looking on, fell into a swoon as she saw her husband's fate. Soon she regained consciousness but rolled in the mud piteously crying "Ah! This should be my fate where I took shelter! I must follow my husband! O men! Won't you light a fire for me? I must enter it!"

The courtiers who were flabbergasted at the sight of all that was happening, were not in a mood to oblige the lady. But she was not to be outdone, for, by her own hand she lighted up a fire which rose sky-high. Crying bitterly at her fate, she entered the fire cursing: "The onus of bringing this fate on me shall lie squarely on you, King Vikramaditya!" Afterwards the woman was burnt to ashes instantaneously by the marathon fire.

All assembled were greatly agitated by the uncalled for accusation on the part of the lady, but their surprise knew no bounds by the appearance of the same warrior on the same horse before them with the trophy of success in his hands. After smartly bowing before the King, the warrior related how, with God's grace, he had been able to beat the enemy blue and massacre the entire army.

King Vikrama thereupon complimented him on his bravery.

As the warrior politely stepped back, his eyes roved in search of his wife. With great difficulty, the courtiers conveyed to him the death of his wife and the circumstances under which she died.

"What! I can't believe this cock-and-bull story. My wife is not that sort of woman. King Vik-

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rama, tell me truly what happened to her!"

"You have heard the correct version!" replied King Vikrama.

"That can't be, mighty King! I suspect foul play. Was her beauty the cause of her undoing? Please reply" challenged the warrior.

King Vikrama asked his courtiers to deliberate over the matter and give a suitable answer to the warrior.

As he said so, a messenger appeared before Vikrama and said: "My lord, the Great Pasha has been pleased to send you these bounties which he requests you to accept," and placed before him a cart-load of precious jewels, clothes and gold. This was followed by five thousand horses and five hundred elephants.

King Vikrama expressed his gratefulness to the Pasha which he wanted to be conveyed to him.

After suitably honouring the messenger and sending him away, the King turned to the warrior and said: "My young man, I am so pleased with your performance. You really are a gem and you have mastered *indrajala* perfectly. I present you with all the gifts the Pasha has really sent to me," said Vikrama, handing them all over to him.

That warrior, after bowing before King Vikrama, went a little way off and fell at the feet of the old beggarly looking man who had come to Vikrama at first.

All those assembled looked at them with open mouthed wonder.

King Vikrama explained to them that all that they had been witnessing over the past hour was a demonstration of *indrajala*.

The warrior-looking *chela* took hold of his wife who had made herself visible by then and after bidding adieu to all, returned to his place.

King Vikramaditya too returned to Ujjain followed by his courtiers.

Said the statuette, as usual, in the end: "If you feel you are as great as King Vikramaditya, you may ascend the throne."

King Bhoja returned to his palace followed by Nitivakya and other courtiers.

[To be continued

Always use

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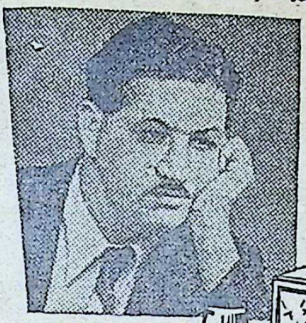

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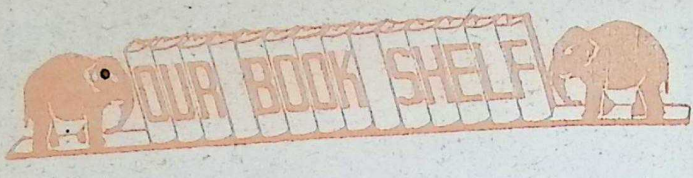

THE NAYAKAS OF IKKERI. By K. D. Swaminathan, M.A. Published by Messrs. P. Varadachary & Co., 8, Linghi Chetty Street, Madras. Pp. 328+viii. 19 Illustrations. Price: Rs. 10/-.

A TRUE study of history must encompass both the spectacular and the dull, the absorbing and the tiring, the colourful and the tame. Studies of small kingdoms and their rulers appear to be appreciated very little obviously because their history affords no scope for spectacular narrative.

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The Art of the Pallavas, by Gangooli and Goswami. With 2 Coloured and 46 monochrome illustrations. Rs. 32.

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Orissan Sculpture and Architecture, by O. C. Gangooli and Goswami. With 2 coloured and 41 Monochrome illustrations. Rs. 32.

TARAPOREVALA'S

"Treasure House of Books,"

210, Dr. D. Naoroji Rd., Bombay 1.

The later history of the Vijayanagar Empire was closely connected with the history of its feudatories, the Nayakas—of Madura, Tanjore, Jinji and Ikkeri, all of whom have played their part in the history of South India. Books have already appeared on the other three Nayakas, but no systematic study has so far been made on the Ikkeri rulers and the gap is sought to be filled up by the present work.

The Ikkeri Kingdom comprised at its zenith an area corresponding to the whole coast of Kanara from Goa in the North to Cannanore in the South as also parts of the Shimoga District of Mysore. From its nebulous beginnings from about 1500 A.D. under Keladi Chaudappa Nayaka to its end in 1763 A.D. under tragic circumstances there is a period of two centuries and a half.

The exhaustiveness of the present work may be assessed from the diverse and varied sources to which the author has had access, partly due to his ingeniousness and the love for the subject and partly to his engagement with the Office of the Government Epigraphist for India. The sources of the 'Nayakas of Ikkeri' may be classified briefly as follows: (a) Inscriptions, (b) Indigenous literary sources, (c) Original documents, (d) Accounts of foreign travellers, and (e) Native chronicles and memoirs.

The sources are numerous and interesting, spread over the languages of Sanskrit, Kannada, English, Portuguese, Dutch, Persian and Marathi.

The Ikkeri Nayakas were noted for their profound literary learnings, keen aesthetic designs, and graceful religious tolerance.

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Sri Swaminathan has successfully probed into the political, administrative, social, religious and cultural aspects of the era. This is very significant in view of the fact that without social history, economic history is barren and political history unintelligible.

The book though intensive and concise, is a descriptive narrative embedded with facts, figures, names, and dates which make at times a monotonous and insipid reading. Immensely useful though it is to the interested scholar, the book can hardly cater to the interests of a general student of history. Nevertheless, it is hoped that the present study would, for the first time, place before the public an authentic account of the Ikkeri Rulers, as far as it could be, from the source-material available at present.

—*Prof. K. C. Sen.*

BULLETIN OF THE INSTITUTE OF TRADITIONAL CULTURES, Madras. Published by the University of Madras, Madras-5. 1957. Pp. 238+vi. Price not mentioned.

THE Bulletin readily acquaints the reader with the scope and significance of the field which the Institute has just undertaken upon itself to explore. The need of such a bulletin is undeniably the greatest so far as South and South-East Asia are concerned as Science and Technology are not, to state in the words of Sir A. L. Mudaliar who is the Vice-Chancellor of the University of Madras and President, Institute of Traditional Cultures, (UNESCO) "indigenous but imported amenities".

There is a brief foreword by Sir Mudaliar who has explained in it the plea of the Bulletin and an Introduction by the Director of the Institute, Prof. K. A. Nilakanta Sastri who has explained in it the origin of the idea of founding the Institute as well as its aim and scope.

The present issue of the Bulletin is divided into eight sections each of which deals with knowledge and information regarding almost all the aspects of traditional culture.

The Bulletin is a mine of information and no student and lover of Ancient Indian culture and civilization can afford to dispense with it.

—*Dr. A. S. Gopani*

SOUVENIR OF THE XVTH WORLD VEGETARIAN CONGRESS—INDIA: 1957. Published by All-India Reception Committee, 149, Shroff Bazar, Bombay-2. Pp. 342+xxxii. Price: Rs. 5/-.

THE MESSAGE of vegetarianism has a special meaning and significance at the present time and the Souvenir under review goes a long way in bringing home to the reader the crying need of a new way of living. To have chosen India as the venue of the XVth World Vegetarian Congress at this moment is very appropriate.

Messages and greetings from professed vegetarians like Dr. Rajendra Prasad, Dr. S. Radhakrishnan, Sri Rajaji, the Hon'ble U Nu, Dr. Bhagawandas, Sir M. Visvesvaravya, Archbishop Mathias, Sri U. N. Dhebar, Sir Mirza Ismail, Sri K. M. Munshi, Sir C. V. Raman, Madame Sophia Wadia, etc., not to speak of those from abroad, add lustre to this volume.

The core of the subject is touched upon in the masterly and representative articles by Dr. C. P. Ramaswami Aiyar, T. L. Vaswani, Madame Gloria Gasque, etc. Dr. Aivar says: "... the idea that the eating of meat is basically injurious for the eater as for the eaten developed and it came to be regarded by increasing numbers as unethical." Rajaji thinks: "India has proved that a vegetarian life is not only possible but is worthwhile and can be maintained through generations." Madame Gloria Gasque pays a glowing tribute "to beloved India" "which has in her great past revealed to Man that Life

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is not for men to destroy nor furthermore that he should destroy himself by polluting his body with partaking of death in his feeding."

Vegetarianism, its need and purpose, its nutritional aspects, its moral basis, vegetarianism as a philosophical question and such kindred topics are well elucidated in the articles that find place in the Souvenir, which one closes with this profound knowledge: "*Vegetarianism* is not a simple question of *vegetables versus meat* but a more important philosophical question which deals principally with morals and which embraces all other problems of mankind."

—*A. P. C. Nair*

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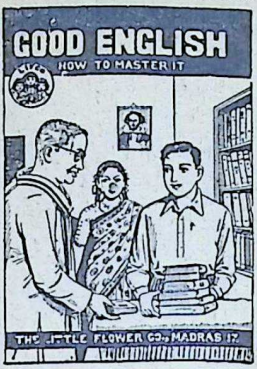

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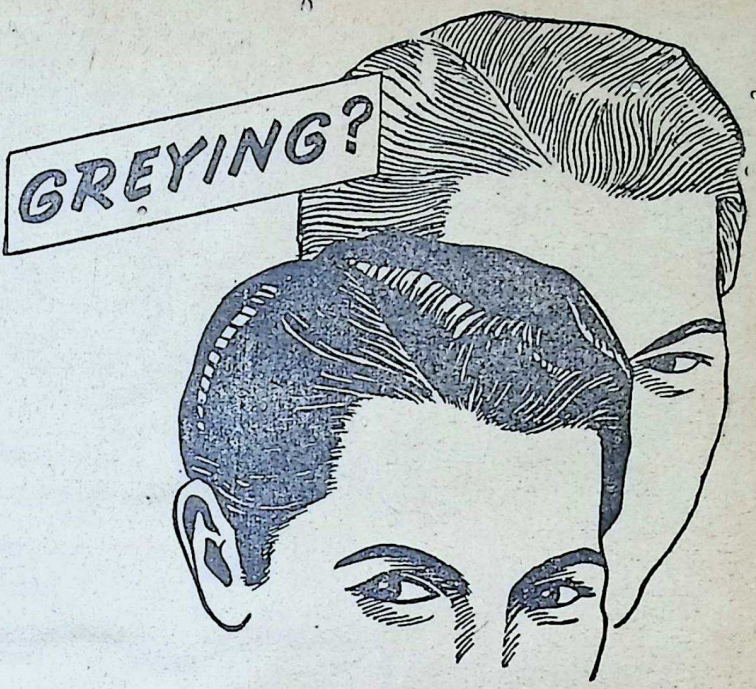

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Bhavan's News

PANDITARAJA T. V. VENKATESWARA DIKSHITAR'S TOUR

Panditaraja T.A.V. Dikshitar, Joint General Secretary of the Sanskrit Vishva Parishad and Principal, Mumbadevi Sanskrit Mahavidyalaya, was on a lecture tour of South India in October. Starting from Bombay on the 14th October, 1957, he visited Madras, Kumbakonam, Pudukottai, Tanjore, Tiruchirapalli, Mayavaram, Madura, Salem, Coimbatore and Kancheepuram. At Madras he addressed a meeting at the Madras Sanskrit College, Mylapore, in the distinguished and immediate presence of His Holiness Sri Shankaracharya of Kanchi explaining the role of Sanskrit Vishva Parishad in the promotion and spread of Sanskrit language. At Egmore also he delivered a lecture where a centre for Saral Sanskrit Examinations was established. He addressed two more meetings at the Vivekananda and the Government Arts Colleges explaining the scope of the Higher Sanskrit Examinations conducted by the Bharatiya Vidya Bhavan. At Pudukottai and Tanjore, Sri Dikshitarji addressed large meetings. At Tanjore, again, a branch of the Sanskrit Vishva Parishad was started. Three meetings were addressed at Tiruchirapalli. At Mayavaram a branch of the Parishad was opened. At Madura over 1,000 persons listened to Sri Dikshitarji's lectures and as a result of his visit, a branch of the Sanskrit Vishva Parishad was opened there also. Branches of the Parishad were also opened at Salem and Coimbatore. In all six new branches were opened in the South.

ACHARYA PRABHAKAR MISRA'S TOUR

Sri Prabhakar Misra, Organiser of the Higher Sanskrit Examinations, went on a tour to North India from the 17th November and travelled for 26 days visiting Jhansi, Gwalior, Agra, Delhi, Hardwar and Chitrakut. At Jhansi a Committee was formed consisting of 101 members including Sri A. G. Kher, Speaker of the U.P. Legislative Assembly, Sri Maithili Sarap Gupta and Sri Munnoolal Dwivedi with Srimati Sushila Nayar, M.P. as President, to look after the propagation of Sanskrit in Bande Jhansi, Jalaun and Hamirpur districts. At Gwalior, a centre of the Sanskrit Vishva Parishad was established with Sri Dharmanand yan Sharma as its Convenor. At Agra, a Committee consisting of 20 members was formed with Sri Brajnath Sharma as Presider

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This centre at Agra will look after the propagation of Sanskrit at Agra, Mathura, Aligarh, Mainpuri and Etawah districts. At Delhi, a meeting was held under the Presidentship of Sri M. Ananthasayaram Ayyangar, Speaker, Lok Sabha. A branch of the Sanskrit Vishva Parishad was established at Hardwar and the Sanskrit Mahavidyalaya of that place has undertaken to conduct our examinations. At Chitrakut a centre of the Sanskrit Vishva Parishad was stablished and the local Sanskrit Mahavidyalaya has undertaken to give facilities for the conduct of the Bhavan's examinations in Sanskrit.

ACHARYA MAHESHCHANDRA SASTRI'S TOUR

Sri Maheshchandra Sastri, Secretary, Saral Sanskrit Examinations, toured Gwalior, Agra, Delhi, Jaipur, Chitorgarh and Udaipur. As a result of his efforts, centres have been opened at the above-mentioned places for the conduct of Easy Sanskrit Examinations.

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LATE SMT. HARIBAI MUNGALAL GOENKA

We regret to report the sad demise of Srimati Haribai Mungalal Goenka at the age of 76 on Wednesday, December 11, 1957. She along with her late husband Sri Mungalal Goenka had been a great patron of Bharatiya Vidya Bhavan. The Bhavan was started with the nucleus of their munificent donation.

The Institute of Agriculture, Anand, which today is one of the largest Institutes of its kind in India also owes its origin to their princely donation of Rs. 6 lakhs.

Srimati Haribai was of a devout and philanthropic bent of mind and she had helped many a deserving cause. She was a Trustee of the Mungalal Goenka Sanskrit Trust whose income goes towards the expenditure of the Bhavan's Mungalal Goenka Samshodhan Mandir —Institute of Research and Post-Graduate Studies.

May her soul rest in peace.

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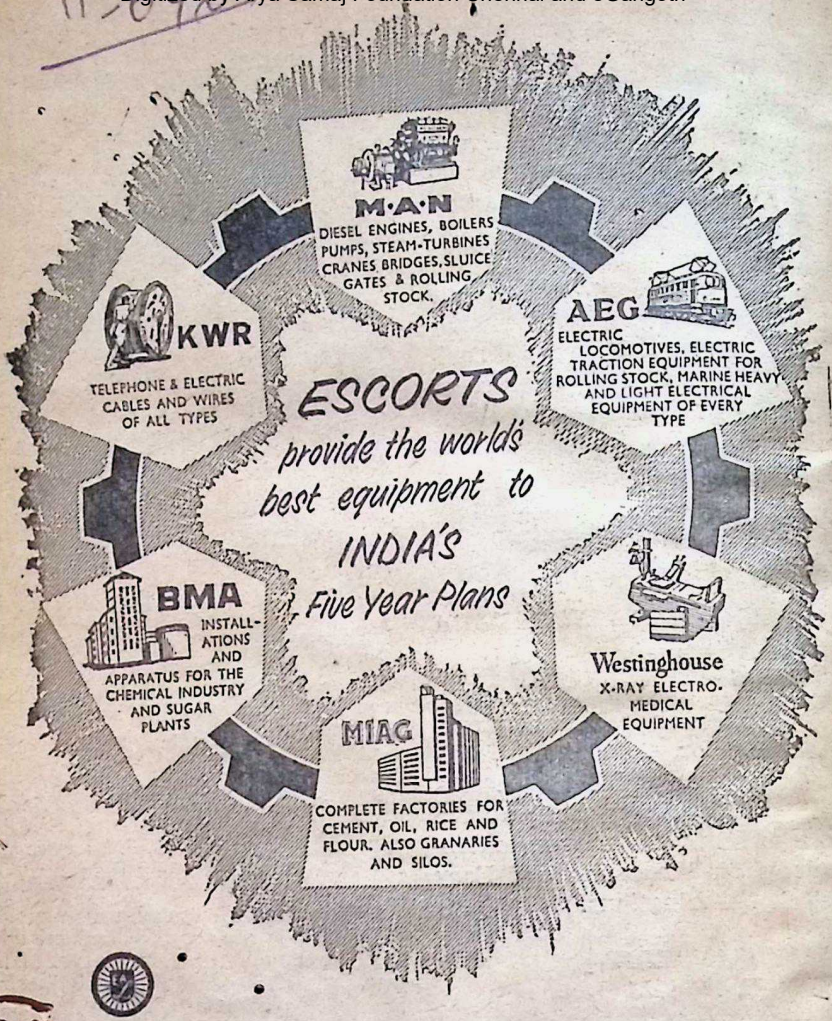

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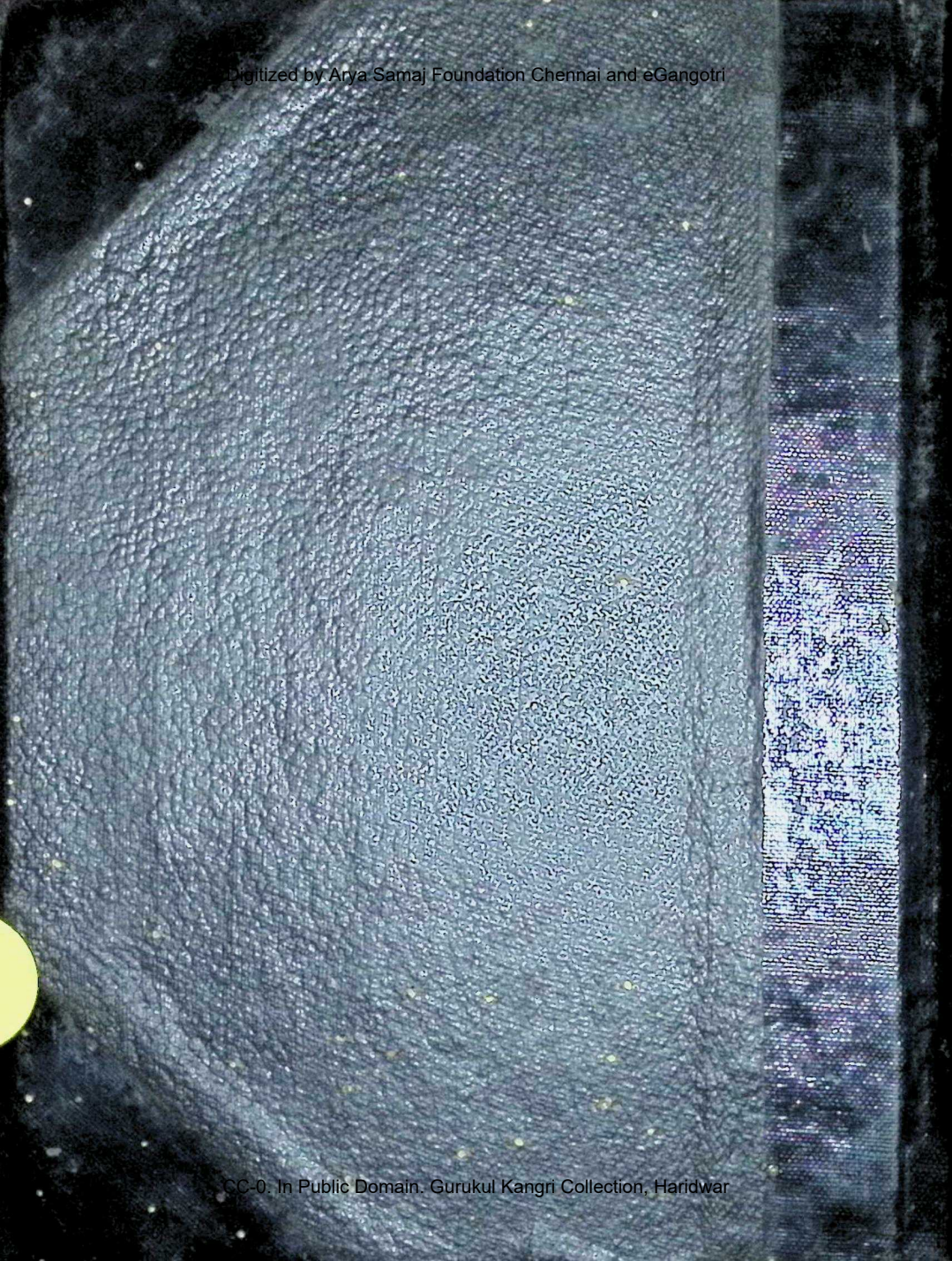

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